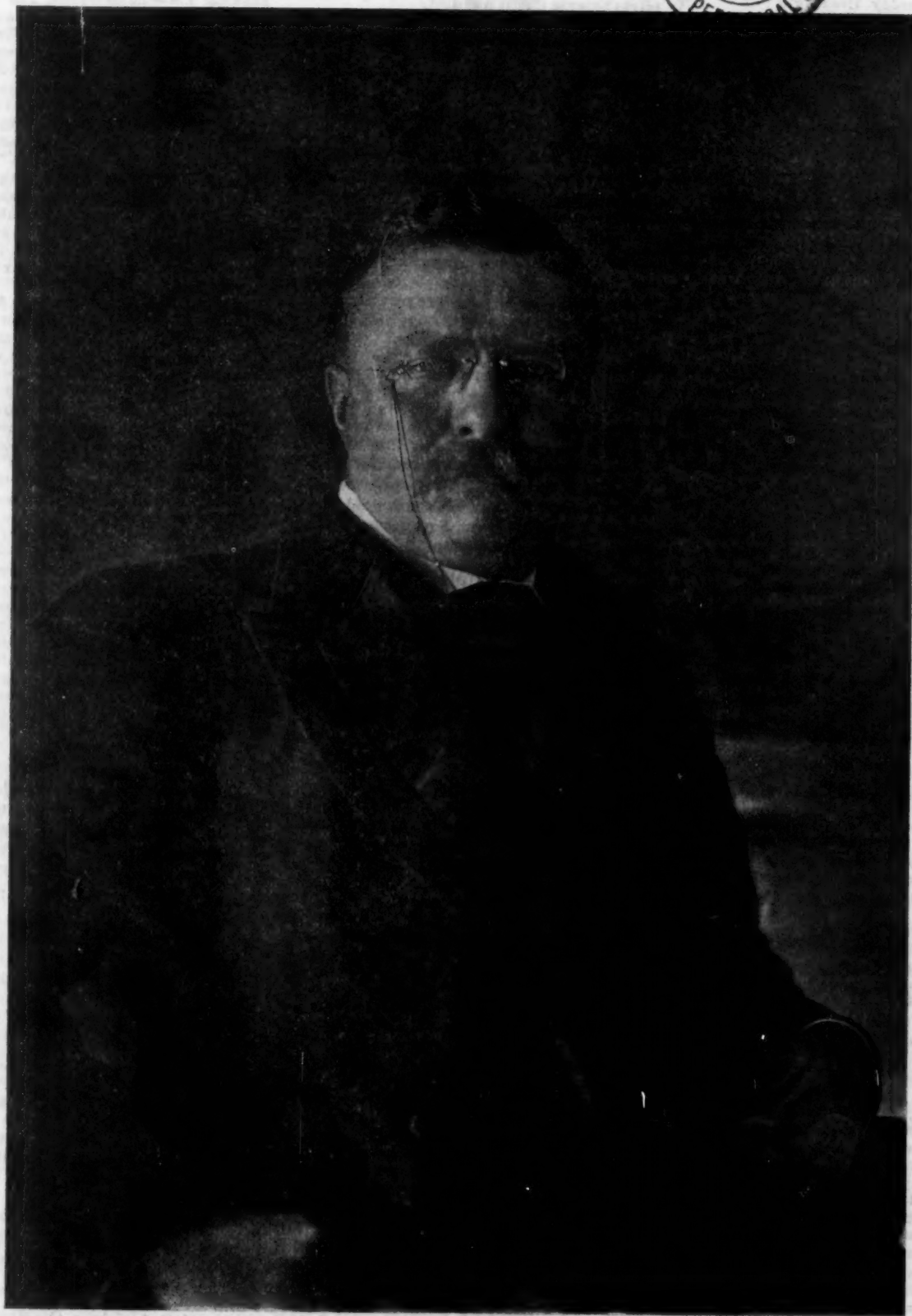


# Zion's Herald

WEDNESDAY, MARCH 8, 1905



**THEODORE ROOSEVELT**

Inaugurated President of the United States, March 4, 1905

## Union Evangelistic Services at People's Temple

[Concluded.]

THE meetings at People's Temple, Boston, which began on Sunday, Feb. 26 — the first of which were reported last week — continued through the week, with increasing audiences and interest, and with gratifying results both in the general influence and in personal work accomplished. Bishops Goodsell and Mallalieu, and Dr. Crane, pastor of the Temple, were in constant attendance.

### Tuesday Evening

Several hundred people gathered for a service which was marked by great earnestness. Dr. L. B. Bates announced the hymns. Bishop Goodsell prayed. Dr. W. F. Warren read the Scripture lesson (John 1). Rev. Paul Rader, of East Boston, sang two solos impressively. Master Harry Hitt Crane, who is a very attractive boy soloist, sang once.

REV. CHARLES A. CRANE, D. D.,

was the preacher, and took for his text Rom. 6: 15: "What then? Shall we sin, because we are not under the law, but under grace? God forbid." The sermon was strong, intense, convincing. He said, in part:

"While a Unitarian asserts that the orthodox theory of the atonement is immoral, another friend says that he rejects Christianity because it permits a man to live seventy years in sin, and then forgives him in his seventy-first year and takes him home to heaven. An outlaw and a desperate villain was shot, and as he died he covered his face with his hands, prayed, smiled, and said to those standing around: 'I hope to meet you all in heaven; I have always believed that the Lord would save me when I called upon Him.' Joseph Cook cites a case of a respectable member of the church asking his pastor if it were possible for a man to be forgiven who had committed a great sin. The pastor replied: 'Certainly. Do you not remember what the Bible says: "If any man sin, we have an advocate with the father, even Jesus Christ the righteous?"' In a few days this man killed his wife, and while he was in prison he sent for his pastor and asked if he remembered the first inquiry. The horrified pastor said that he did, but that he had no idea that the criminal before him was in search of some Scripture that would comfort him while he was committing a crime. These cases have the same poison in them. They held the idea that the atonement for sin was for the purpose of making sin safe and easy. No more wicked thought can prevail among theimps of hell; still it is substantially the same thought that comforts every sinner who evades his duty, and yet holds on to a hope of heaven. This is the theory working in the case of every man who, knowing his duty, refuses to do it, and yet believes that Jesus Christ will save him. This is the horrid rot that hath hurt the church of this present time almost beyond help.

"How can Christians who know their duty be careless and unconcerned over the ruin of men which they see all around them? How can these Christians live in the acknowledged evasion of duty and yet go to sleep at night at peace with themselves? The text gives us a hint which may explain it. These Christians are not under the law, but under grace. The penalty for their sins is not now to be visited upon them, else they would be greatly concerned. They are not under the law, but under grace. So, then, it will be safe for them to indulge themselves in sin a little longer and after awhile repent and be forgiven and go to heaven when this present life shall cease.

"Can you imagine anything more wicked than this? It is a very easy thing to rail against the Romanist who in the Middle Ages bought tickets of indulgence that he might safely sin. But the sin of the modern American is vastly worse, for his is a sin in the light, and he buys indulgence in sin with the crimson currency of Calvary; and because Christ died he lays the flattering unction to his soul that

he can live in sin and yet attain unto heaven. Here is the explanation of the dead churches. They all have faith, but lack faithfulness. They all believe, but do not live their faith. What would we see here or on the street if we were under the law, and not under grace, if the law were to be executed and every man dealt with according to his deeds? We would hear a cry go up to heaven the like of which no man ever heard. But we do not fear that. We are not under the law, but under grace, and the love of God is so great that we can safely be lazy and indifferent and He will forgive, for you know that we are all fallible creatures, and if we are saved we must be saved by His grace. Such is the abominable reasoning behind and in and all through the sins in which we indulge ourselves because Christ has died.

"Ruskin hits the nail exactly on the head when he says that the difference between true and pretended Christianity is that the true forgives sin only on condition that sin stop, while pretended Christianity forgives sin and permits it to continue and consents to it. Which sort have you?"

Bishop Mallalieu followed the sermon with a quiet, brief exhortation and invitation, and conducted a helpful altar service.

### Wednesday Evening

The audience was much larger than on the preceding evening. Rev. L. W. Staples, Ph. D., offered prayer. Dr. John Galbraith read the Scripture lesson. Mr. Cartwright was the soloist.

REV. GEORGE SKENE, D. D.,

of First Church, Somerville, was the preacher, and filled well the hour advertised for another, kindly, at the last moment, consenting to substitute. The sermon was thoughtful, earnest, helpful, and led to a profitable after service, conducted by Dr. Crane, in which several professed conversions. Dr. Skene took for his text John 7: 37: "If any man thirst, let him come unto Me and drink," and said, in part:

"The Jewish harvest home presented a scene of unmixed pleasure. The fruits of the season's toil had been gathered; care and trouble were for the time laid aside. The people gave themselves to festal joy. It would seem a pity to disturb them even by a suggestion of a need unsatisfied. Yet when Christ appeared and spoke to the multitude, His voice aroused them to serious thought. His cry was a challenge to their deeper nature to think beyond the formalities of this festival, and to recognize in themselves needs beyond the power of material harvests to satisfy. He had no word of rebuke for their rejoicings over their common blessings, but reminded them that these affected only the less important side of their natures. This challenge of our Lord is perpetual. The constant ministry of Christ through His Spirit is to convince men of spiritual realities. By the unrest of the world; by the failure of common things to satisfy the cravings of our nature; by the varied demonstrations of His power to meet our deepest needs, He is endeavoring to draw the world to Himself.

"The supreme need of the present is a clear apprehension of the presence of Christ. A mere tacit acknowledgment that He is in the world is not enough to subdue the heart and win its devotion. If the religion of Christ is failing to master the hearts of intelligent men, it is because it is not given a fair chance. Too many of us are devoting the best energies of mind and body to common things, and trying to satisfy the soul with a sentiment. When we are ready to investigate and weigh the evidences of the religion of Christ as a divine institution, use reason as we do in scientific research, we will not be long outside of the kingdom of God."

### Thursday Evening

Another large audience, and another good sermon, marked the continued interest in these meetings. Bishop Goodsell presided. Prayer was offered by Prof. C. W. Riehell. Dr. James Mudge read John 17. Master Crane sang, "Softly and tenderly Jesus is calling," and Dr. Crane followed the sermon with an earnest invita-

tion and conducted a profitable after-service. The preacher was

REV. JOHN REID SHANNON, D. D.,

of Malden Centre Church, who took for his text John 17: 3: "This is life eternal that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." The sermon held the close attention of the large congregation, was of great excellence, and worthy of a larger abstract than the following:

"Eternal life means conscious knowledge of God, conscious kinship with God. This is the life for which man is made. Man starts in physical life — he is rooted and grounded in that; that life he has in common with the ox that browses in the valley, with the horse that munches his hay, in common with the creatures of the animal creation. But man, being God's child, is made for identity of life with God, for the life of God within his soul.

"In this divine life as found in Jesus Christ inheres every element of blessedness, such as peace, contentment, satisfaction. These never exist apart from this life of God in the soul. As in the beam of white light are found potentially all the radiant colors of the rainbow, so in the divine life which brings us into conscious kinship with God, are found all the elements which make up the sweetest and richest heaven in God's universe.

"Blessedness can no more be found on any other basis than that of tuneful accord with God's life and nature than can a man get music out of a violin whose strings are all broken, or out of a pipe organ whose chords have been snapped. The everlasting foundations of heaven are all laid in the life of God within our soul, in the love of what God loves. Then the moral universe, as with a million fingers and more, plays upon our nature as the musician upon the keys of the organ, and there is music, sweet music; and that music we call blessedness, heaven.

"As Christians we may enter so fully into conscious filial relations with God, that our religion will be no longer in the imperative mood — a duty, an obligation upon the outside; but a joy, a delight, a gladness upon the inside. We will have such identity of life with our Heavenly Father that things fair and sweet and Christ-like will be but the natural outblossoming of what we are. Then, as the summer skies are full of the music of song birds, so will our Christian life be full of the music of liberty, of rapturous triumphs."

### Friday Evening

The last service was attended by nearly a thousand people. Bishop Goodsell was in charge. Rev. Dr. A. P. Sharp read the 8th Psalm, and Dr. W. T. Perrin prayed. Mrs. George Atwood sang very effectively.

BISHOP MALLALIEU

was the preacher, and took as his text Heb. 2: 9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." In his introduction the Bishop said:

"There are two epistles which I especially prize and enjoy — the one from which the text is taken, and Romans. Alike they bring to us the sublimest problems. They present fundamental truths with regard to God and man. They alike recognize the sinfulness, helplessness, hopelessness of man, and they proclaim God's boundless love."

In applying the text, the preacher said:

"The angels of God are possessed of three qualities — intellect, sensibilities, will. The same is true of God. So it is with man. I, then, am akin to the angels. I am the offspring of God. I bear His likeness, yet I am lower than the angels."

Speaking of the angels' joy, he said:

"There is not an angel's grave in all the worlds of space."

And again of Jesus:

"He must be man to taste death for every

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# Zion's Herald

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## ZION'S HERALD

CHARLES PARKHURST, Editor

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### Senator Kearns on Mormonism

SENATOR THOMAS KEARNS, one of the richest citizens of Utah, who has been a resident of that section for a quarter of a century, and might be supposed to be prejudiced in its favor, has made a deep impression on the country by the speech on Mormonism he recently delivered in the U. S. Senate. As he was about to return to Utah when he made the speech, Senator Kearns had everything to fear and nothing to gain personally by delivering it. He charges boldly that the Mormon Church has broken both the letter and the spirit of the contract into which it entered when the Territory was admitted as a State. Polygamous cohabitation exists with the implied sanction of the church, he declares, and the hierarchy has become a huge political machine whose purpose is to control Utah for its own purposes, and, what is more ominous, the adjacent States and Territories. Never in Brigham Young's time was Mormonism more of a political or moral menace than today. The testimony brought out by the Smoot Investigating Committee left no doubt as to the participation of the Mormon Church in politics. The Mormon majority is nominally Democratic or Republican as suits their purpose at any particular juncture. Their policy is to trade and dickering until they obtain in any one State or section sufficient strength to enable them completely to control affairs. The time is opportune to press for a constitutional amendment making the practice of polygamy an offence severely punishable under Federal law.

### Simplon Tunnel Through

THE work of pushing the bore of the Simplon Tunnel, which is over twelve miles long, through the Alps from Brigue, on the Swiss frontier, to Iselle on the Italian — or from the Rhone valley north to that of the Riviera — was completed on Friday, Feb. 24. The work was begun in 1895. The meeting of the two boring parties was signaled throughout Switzerland by the ringing of church bells and salutes by cannon. The

work of preparing the tunnel for the permanent way will be pushed as rapidly as possible, and it is hoped to inaugurate a train service about March 20. The road from Paris to Milan by way of the Mont Cenis tunnel is 654 miles long, while that by the St. Gothard tunnel is 663 miles. The Simplon route is only 608 miles in length, and as it is about 1,500 feet nearer the sea level than the St. Gothard route, and 2,000 feet lower than the Mont Cenis tunnel, it will mean a saving of fully eight hours in time between Paris and the metropolis of Northern Italy. It will recover for France a large part of the international freight and passenger traffic which was lost to that country through the construction of the St. Gothard tunnel, and will thus deal a heavy commercial blow to Germany. Hitherto the great Alpine tunnels have been double-tracked; but in the Simplon the engineers have broken with this tradition, adopting the plan of two tunnels about fifty feet apart and connected by transverse galleries, this new method affording increased facilities for the piercing of the mountain. For the present the enterprise is confined to the complete construction of only one of the tunnels.

### Electricity on New York Central

THE electrical equipment of the New York Central system in the vicinity of New York, judged by its magnitude and the far-reaching results in the way of suburban settlement which will probably follow, is the most important event which has happened in the application of electrical traction to steam railroads. Indeed, it is thought possible that the ultimate outcome of the work that is being done at present at the New York terminus will be the application of electric traction to the whole of the 14,000 miles of track of the Central system. The New York terminal is being electrified for a distance of thirty-four miles on the main line from the Grand Central Station, and for twenty-four miles on the Harlem Division as far as White Plains. The express service will be separated from the suburban traffic, the express trains being hauled as far as the distances above mentioned by electric locomotives, and the local trains being operated on the multiple-control system as used on the Elevated and Subway lines. The well-known ability of the electric motor to start a train rapidly, and quickly to carry it to full speed, will result in a great improvement and acceleration of the suburban service. As the scheme for hauling the heaviest express trains by electric locomotives is an entirely new one, the New York Central decided to equip a section of their main line near Schenectady experimentally with the standard third-

rail construction. The 11,000 volt alternating current from the main powerhouse is converted at a sub-station to a 600-volt direct current, at which pressure it is delivered to the third rail, from which it taken by the contact shoes of the locomotive. The experiments already successfully made show that a single electric locomotive will be able to maintain a schedule of from sixty to sixty-five miles an hour with a 450-ton train, while two locomotives will be coupled together for the heavier trains.

### Adjournment of Congress

THE 58th Congress held its last legislative day on March 3, when it disposed of the conference reports on the great supply measures of the Government, and of a few measures of more or less public importance. The members manifested a general desire to abstain from obstructive tactics, and to facilitate the disposition of business. The only subject that gave rise to any considerable debate was the conference report on the River and Harbor bill, which was passed after a second conference. A contest also occurred over the General Deficiency bill, which was finally adjusted, the House receding from its vote for extra mileage. The Statehood and Panama Civil Government bills failed of passage. The Senate, however, passed a resolution continuing the present law with reference to Panama, which the House resented — because evidently intended to place upon it the responsibility for the failure of Panama legislation — and failed to approve. A sundry civil measure carrying about \$68,000,000 in appropriations was passed. An amendment to the Naval Appropriation bill provides for an increase of 1,200 officers and men to the Marine Corps. The program of economy proposed by Congress has not been closely adhered to, the Senate generally increasing the totals of the bills sent up to it from the House. Neither branch has respected the principle that expenditures should be kept within the limit of probable receipts. General regret will be felt over the failure of the Pure Food bill, which Senator Lodge for one opposed, and which the Senate laid on the table by a vote of 28 to 23.

### Balfour Ministry Embarrassed

THE Balfour Ministry is finding its embarrassments thickening daily. It is evident that there is a split in the ministerial ranks, potential if not yet actual. Mr. Chamberlain evidently resents Mr. Balfour's attempt to change the issue from fiscalities to home rule, and the result has been seen partly in the reduction of the Government's majority last Thurs-

day, when in several divisions the majority for the Ministry hovered around twenty six, and in some correspondence of a semi private nature which has been made public, which shows that Mr. Chamberlain has become irritated at the course of Mr. Balfour in offering to permit Lord Stanley and Mr. Fellowes publicly to support the free-trade movement — a permission which, owing to Mr. Chamberlain's threatening attitude, was withdrawn, in spite of previous engagements to speak at King's Lynn. No settlement has yet been made of the Irish trouble. The shift toward home rule, instead of saving the Balfour Ministry, may mean its earlier fall.

#### Terrific Fighting in Manchuria

FOR the past few months a condition of more or less stable equilibrium has prevailed along the Shahke and Hun Rivers. This has now been succeeded by a tremendous conflict of contending forces stretched out, with gaps between, over a battle line sixty miles long. Field Marshal Oyama has precipitated the greatest battle of modern times, fought between armies aggregating between 700,000 and 1,000,000 men, by sending his troops over the Hun east of Fushun, and into Sinmintin on the west, in the meantime making a desperate assault on the Russian centre. Kuropatkin has been forced to fight practically a rear-guard action, while retiring on Tie Pass. Although he has the advantage of interior lines, his task of extrication is extremely difficult. The Japanese have met with more success on the west than on the east, the hilly nature of the ground on the east facilitating somewhat the Russian defence. A Japanese column is reported to have swung in on Kuropatkin's right from neutral Chinese territory. The Japanese are exhausted after the terrific fighting of the past few days, and as they do not greatly outnumber the Russians, General Kuropatkin, by making a quick and vigorous counter-stroke against their centre, may somewhat retrieve his fortunes. The Russians are reported to have lost 23,000, and the Japanese 40,000, men in the recent engagements.

#### President Roosevelt Inaugurated

WITH imposing ceremonies Theodore Roosevelt was, last Saturday, inaugurated President of the United States. Washington was dressed in brightest colors, and filled with a throng of fully 200,000 guests in anticipation of the inaugural exercises. The gala scene was in strange contrast with the simple and pathetic scene three and a half years ago when in the presence of hardly a dozen people, at the sudden call of tragic circumstances, Mr. Roosevelt took the oath of office, and assumed unexpectedly the heaviest of responsibilities. On Saturday great throngs of happy-hearted people joined in expressions of liveliest satisfaction that Theodore Roosevelt was no longer the Chief Executive by accident, but a President by the deliberate choice of a vast majority of the people, to whom he had boldly gone for an expression of their will. The President reached the Capitol about eleven in the morning, and attended to the little business which

Congress had left for him to consider. After the inauguration of Vice President Fairbanks, who read an address praising the record of the Senate, the presidential call for an extraordinary session of the Senate was read. Rev. Dr. E. E. Hale then offered the opening prayer of the Senate of the 59th Congress. Taking his stand shortly after on the east front of the Capitol, President Roosevelt took the oath of office before a vast gathering of people, Chief Justice Fuller repeating for the fourth time the solemn function of administering the sacred oath.

#### The Inaugural

IN his inaugural address, which was brief, President Roosevelt appealed for high national ideals. No people on earth, he declared, have more cause to be thankful than have the American people, heirs of the ages, to whom much will be given and from whom much will be required. "We have become a great nation," continued the President, "forced by the fact of its greatness into relations with the other nations of the earth, and we must behave as becometh a people with such responsibilities. Toward all other nations, large and small, our attitude must be one of cordial and sincere friendship. We must show not only in our words, but in our deeds, that we are earnestly desirous of securing their good-will by acting toward them in a spirit of just and generous recognition of their rights." The President laid stress on his favorite idea of the "peace of justice," strong-armed to enforce the right. Turning to internal affairs, he declared that our forefathers faced certain evils which we have outgrown, while we face perils the very existence of which it was impossible that they should foresee. "Never before have men tried so vast and formidable an experiment as that of administering the affairs of a continent under the forms of a democratic republic." Upon the success of our experiment much depends. There is no good reason why we should fear the future, but there is every reason why we should face it seriously. Self-government is difficult, and beset with new problems. The need is for those qualities of practical intelligence, courage, hardihood, and endurance, and for the power of devotion to a lofty ideal, which made great the men who founded the republic in the days of Washington, and which made great the men who preserved the republic in the days of Abraham Lincoln. During these ceremonies the President wore a quaint gold ring which was on President Lincoln's finger the night he was assassinated.

#### Reviewing the Parade

AFTER the delivery of the inaugural address President Roosevelt was driven to the White House, his carriage being surrounded by his faithful Rough Riders, and after a light luncheon he proceeded to review the long and variegated parade formed in his honor. Washington was a symphony in color, the decorations throughout the city being more elaborate and beautiful than on the occasion of any previous inauguration. The parade moved through an amphitheatre of grand stands, arranged along each side of the "Court

of History," which was adorned with heroic statues of Monroe, Jackson, Bieville, La Salle, Clark, Livingstone, and other notable figures in the history of the Louisiana Purchase. For three hours and a half President Roosevelt, surrounded by noted statesmen, soldiers and diplomats, reviewed the marching columns, 35,000 strong, led by the Grand Marshal, Lieutenant-General Chaffee. In the line were smart-looking regulars, jaunty tars, superbly marching cadets from West Point and Annapolis — the future Grants, Shermans and Sheridans — Filipino scouts (who received an extra warm welcome), native soldiers from Porto Rico, Rough Riders, cow-boys, militia contingents from the various States — the Massachusetts men receiving a hearty welcome — and last, but not least, a band of Harvard students, who, in caps and gowns, halted before the grand stand and gave the President the Roosevelt-Harvard yell. Among the civic delegation was a deputation of anthracite coal-miners, who displayed a banner with the inscription: "We honor the man who settled our strike!" The stand shook with applause as General O. O. Howard, with his bridle-reins in his teeth and his right arm gone, saluted with his left arm. In the evening the inaugural ball was held at the White House, attended by 16,000 people. Through the day, whatever were the moving spectacles or side attractions, it was all "Theodore Roosevelt" — a magnificent tribute of regard for the man from whom the country expects great things.

#### Standard Oil Controversy

BY the proposed investigation of the methods of the Standard Oil Company a controversy has been precipitated all over the country, which is likely to issue in action by several States, if not by the general Government, strictly regulative of that vast monopoly. Kansas, which is often referred to as "the home of lost causes," and is a hatchery of all sorts of theories, has thrown down the gauntlet to the "Standard Oil," as it is tersely described in many newspapers, and is to establish a State refinery, run by convict labor, in order to give the producers of the crude oil in Kansas a chance at real competition. Governor Hoch of Kansas is a man of strong will, high purpose, and determination. He is leading the fight against the encroachments of the Standard Oil, and is sanguine that the State of Kansas can successfully cope with its pretensions. It is thought by some who have a right to be heard on the question that the State refinery of Kansas, which can turn out comparatively few barrels, will hardly be able to deal with a concern whose output is as enormous as that of the Standard Oil. Whether Kansas by itself can succeed in curbing the Standard Oil monopoly remains to be seen. It is more likely, perhaps, that the tentative action of Kansas will initiate a general movement throughout the Union which will grow to such a size as finally to compel all corporations to give the lesser concerns a fair chance.

— President Roosevelt has reappointed all the members of the Cabinet except Postmaster General Wynne; and, as was expected, George B. Cortelyou has been selected for that position.



## METHODIST DOINGS IN OHIO

## "PHILOLOGUS."

THE approaching completion of the new First Church, Cleveland, is a matter of interest not merely to this State, but to Methodism at large, since the enterprise is one of really magnificent proportions. The old property, it may be recalled by some of your readers, was gradually approached and finally submerged, in recent years, by the advancing tides of the down-town trade region, and it was at last sold for a large price. A new and commanding site, not surpassed anywhere in the city, was secured, and a spacious, noble, and stately edifice, modern, fitted up with all the appurtenances, a charm to the eye and an ornament to the city, costing somewhere near a quarter of a million dollars, has been built upon it. In a month the dedication services, occupying a week or more, will occur. This work has been done under the leadership of Rev. Dr. Charles B. Mitchell, and many features of it bear the distinctive impression of his good taste and intelligent zeal. Dr. Mitchell, it may be recalled just here, is "one of the twelve" men chosen to contribute a volume of sermons apiece to the second series of "The Methodist Pulpit," now in course of issue from the Western Book Concern.

Methodism in Chillicothe begins its second century with a new edifice costing \$50,000, all provided for in advance of the day of dedication, Feb. 26, when Rev. Dr. Levi Gilbert, of the *Western Christian Advocate*, and Rev. Dr. Wilbur P. Thirkield, of the Freedmen's Aid Society, preached to the edification and delight of the assembled crowds. Presiding Elder Crook, who makes his headquarters in the town, was there to cheer on the hosts, and half a score of other preachers. Rev. C. E. Chandler is the skillful and happy leader who has brought this enterprise to its successful issue, although his predecessor, the accomplished Dr. A. M. Courtenay, now in Zanesville, began the work, and laid the plans out of which have grown the victories thus achieved. The building is a beauty; the facilities, of course, are of the up-to-date order; and the whole city is justly proud of the new Walnut Street Church.

The death of Rev. A. G. Tarrell, at the age of forty-one, in the midst of his first year as presiding elder on Hillsboro District, was a calamity not easily measured. He was a fine, well equipped, noble spirit, and was making a record of aggressive and yet sane and safe leadership in the hard field that he occupied. He was seized with pneumonia on one of his tours of labor and exposure; the attack was not amenable to treatment, and he almost literally ceased at once to work and live. The vacancy thus created has just been filled by Bishop Cranston, who at long range, living in Washington, has charge of the Conference in the absence of Bishop Bashford in China. The new appointee is Rev. D. Lee Aultman, who has been for three or four years a field agent of the Western Book Concern. In that capacity he has been successful, visiting Conferences, district gatherings, and other assemblies, preaching on good literature, and doing a valuable work in serving as a connecting medium between the country pastors and the publishing house. Those who know him say he will make an unusually efficient elder. He is evangelistic in spirit and practice, has a happy gift for leading praise services, is a good singer, preaches well, and is a good "business man."

The Joint Commission which has been at

work on the new catechisms to be hereafter used by our own denomination and the Church South, in the training of children and youth, held its final meeting in Cincinnati, Feb. 24-28. Two forms are to be issued—one the standard, with proof-texts, and the other for primary use, without accompanying passages of Scripture. Bishops Merrill and Walden, Rev. Dr. J. W. Jennings, the new manager of the Book Depository in Kansas City, Rev. Dr. W. V. Kelley, of the *Methodist Review*, Rev. S. O. Royal, pastor of our church in Madisonville, a suburb of Cincinnati, President A. W. Harris, of the Jacob Tome Institute for Boys, Port Deposit, Md., and Frank Brown, Esq., of Brooklyn, an expert in all details of Sunday-school administration, were present, representing our denomination. From the Southern branch of Methodism Bishop W. W. Duncan, Rev. Dr. J. J. Tigert, editor of the *Methodist Quarterly Review* of Nashville, Rev. Dr. J. E. Godbey, formerly editor of the *Arkansas Methodist*, Professor E. E. Brown, of Vanderbilt University, and President R. E. Blackwell, of Randolph-Macon College, Ashland, Va., were present, Bishop A. Coke Smith being detained by temporary illness, and Dr. J. O. Wilson also being hindered from coming. The completed documents are to be submitted at once to the Bishops of the two churches involved, and then, after they have passed that muster, they will be ready for the public eye. Judging from the personnel of the Commission, we may expect a valuable, fresh, modern and worthy hand-book for instruction in the great truths of the Bible.

The presence of this distinguished company of visitors in the city was made the occasion of the annual banquet of the Cincinnati Methodist Social Union, which was held on Monday evening, Feb. 27, in the great dining hall of the Business Men's Club. The aim of the banquet was twofold—to give a public social welcome to our new resident Bishop, Henry Spellmeyer, and to give opportunity to the speakers from abroad to be heard. The occasion was interfered with to some extent by a storm which filled the streets with snow and slush, and thus hindered a great popular turn-out, but there were a hundred and twenty choice people present, and the fellowship and the speaking will not easily or soon be forgotten. Hon. D. D. Woodmansee served as chairman and toastmaster, and he did his part superbly. Bishop Merrill made the invocation. He was cordially greeted by hosts of friends, and the welcome extended to him by Mr. Woodmansee evoked hearty applause.

Bishop Walden was in a reminiscent mood, and spoke of the changes he had seen in the city since he was first assigned here, in 1860, as a pastor. Since that time, with the exception of about four years, he has been a resident of the city continuously.

Bishop Spellmeyer was cheered when he rose to speak. He paid a generous tribute to the retiring resident general superintendent, expressed intelligent and deep interest in the work of the Commission, which he believed would exert a wide influence, told of the hospitalities extended to him in the four places in the South where he had recently held Conferences, and welcomed with unmistakable heartiness the guests from the South.

Bishop Duncan revealed himself as possessing large resources of humor, wit, and sympathy in his admirable address. In alluding to the late unpleasantness, he said: "I was all through it," from Bull Run to Appomattox; and then he told

how as a Confederate chaplain he had stopped by the roadside one day after a skirmish to minister to a boy from the North, a Union cavalryman, dying. The chaplain took his name, wrote to his mother, and ministered to his soul in the last extremity, and by the incident he made us to realize that even in the storm of battle and the awfulness of the war of the early sixties there were ties of unity which bound us all together. He urged the assembled company to heed the needs of the young people of Methodism, to see to it that in the matter of amusements, recreations, and social life the boys and girls and young men and women of our homes were safeguarded. "Make your homes the centre," he said, "of a pure, sparkling, and winning social life; do not let the devil and the world have a monopoly of the pastimes and joys of youth; do not let your young people get the impression that they must go into forbidden places to get genuine pleasure and wholesome recreation."

Rev. Dr. Kelley, of the *Review*, was at his best in his speech. He said concerning the new resident Bishop: "I have known and loved Henry Spellmeyer for more than twenty five years. His election to the episcopacy affords to the church two significant lessons: It says to the gifted and consecrated pastors of Methodism, 'The road to the highest places is no longer shut out from your view. There is a new path to the front from the pastorate.' And it teaches another truth: This man came to his place not by scrambling for it, or aspiring after it, or in any other way, except by the straightforward, constant, faithful performance of the duties which came to his hand, day by day and year by year." The speaker noted as two of the elemental, essential principles and life-factors of Methodism the affirmative, positive, testifying habit, whereby a devout soul is able to say "I know;" and the spirit of gladness and supernundane joy, which has found expression in songs that have belted the earth with praise.

Rev. Dr. Tigert indicated frankly that he could not go as far as the chairman had gone in avouching a desire for organic union, and yet he said that he would die rather than stand in the road of any plan which God may have in view looking to the betterment of the work of a more closely united Methodism. He drew forth great applause when he declared that, speaking for the better element in the South, he was confident that the conviction was deeply rooted there that there could never be any excuse for mob violence and lynching proceedings as long as the courts were open and the officers of the law were available. He further said that he had come to feel that the problems pertaining to the negro were such as the church alone had to face and deal with rather than the State, and that they could only be settled on the principles of a common divine Fatherhood and a common human brotherhood. Dr. Tigert indicated—by his attitude toward the work of the federation commission, the project of a common Hymnal, order of worship and catechism, the principle of joint ownership as exemplified in the new Methodist publishing house at Shanghai, and the fraternal partition of missionary territory between the two denominations, so that one might not interfere with the other—that he believed God had led the churches into a more intimate unity in order to prepare them for a larger work in the years to come. Taken all in all the banquet was a notable occasion, and the spirit of fellowship that was felt and quickened will last for a long while to come.

## HEART LIFE

**I**DEAS have been vastly important in shaping the course of human history, but emotions have been quite as potent as creative causes of happy historical effects. Man happens to be a being possessed of a heart, and the heart will have its say in daily life. This explains why many a skeptic, whom ideas would not convince, however logically set forth, has broken down when his heart was touched by the Spirit of God working through the instrumentality of some loving Christian soul. Many have from time to time come forward to write, with more or less success, the history of ideas, but not even a Luke or John could supply an adequate emotional history or cyclopedia of the world. The fullest and richest and most baffling experience of man is, after all, the heart-life.

## LITERARY REPUTE

**T**HE evangelistic experience of Rev. Messrs. Dawson and Hillis represents the value of a reputation for purposes of Christian work. The people throng to hear the Hillises and Dawsons, in the first place, because of their high literary repute. Then when the great audiences are assembled, they are given not literature, but life; not mere rhetorical flourishes, but the burning gospel message. Nevertheless the literary reputation was the bait that drew the multitudes within hearing of the gracious evangel. The minister cannot afford to neglect his reputation in respect to intellectual attainments if he would draw the crowds to the presence of his Master. Such a reputation is but another crown to be laid at the feet of his Lord.

## HOLY CONFIDENCE

**T**HE need of the Christian worker is absolute faith in the word God and a holy confidence, as he gives his testimony before men, that he is speaking the words of truth and soberness, based on eternal fact. A minister once asked a successful actor why it was that the latter by his acting, often of trivial themes, could move people to tears, while the minister seemed unable to affect them by his teaching. The actor thus revealed his secret: "I speak fiction as though it were truth, while you speak truth as if it were fiction!" There is a lesson in that criticism which every Christian teacher or preacher should take to heart. We believe, and therefore we speak, and the more we believe the more effectively we speak.

## "COMMON PEOPLE"

**T**HE "common people" are not so common as many people think. It will be recalled that Abraham Lincoln held that the Lord must love the common people very greatly, since He made so many of them; but good old "Abe" was the last person to call any man common or unclean. Out of some "common" fishermen who belonged to nothing higher than at the most the middle classes about Galilee, our Lord made some uncommon apostles. That is a way He has. When His divine touch is laid upon a heart or a life, it never stays common. Christianity has its "new rich," and multitudes of

them too — the individuals once poor in thought, ambition and character whom the grace of God raises suddenly to wealthy places in Christ, or possibly to conspicuous in the kingdom. Christianity is an elevating force, or it is nothing. It finds men degraded and depressed in spirit, and it clothes them with dignity and inspires them with lofty desires. It touches the common life of men with the charm of a sanctifying purpose, and immediately ordinary occasions and prosaic lives become aflame with a glory which is not of earth.

## DEATH OF MRS. JANE LATHROP STANFORD

**V**ERY rarely does the Legislature of a great State adjourn out of respect to the memory of a woman in no way connected with its official, and the halls of a great University close, on the same account, for a period of three weeks, while flags are placed at half-mast throughout city and State. Yet this has happened in San Francisco and Palo Alto, Cal., testifying most emphatically to the unusual regard in which the late Mrs. Stanford was held. It is not because of her wealth,

married her there in 1848, more than fifty-six years ago. Seeking an opportunity for quicker rise than Albany offered, the young lawyer and his wife emigrated to the West, and settled at Port Washington, Wis., where he began practice, but was burned out in a short time, losing his law books and other belongings. He then went farther West and opened a mining camp store near Georgetown, El Dorado County, Cal., putting up the building himself. In this out of the-way place his immense fortune was begun, and after a few years the young couple were able to give up the store and move to Sacramento, where Mr. Stanford entered politics and achieved honors, being elected governor of California in 1861, and U. S. Senator in 1884 and 1890. In 1862 he became president of the new Central Pacific Railroad, and was a large element in its successful construction. In that and in the Southern Pacific a large part of his money was made, although his enormous wheat ranches, stock farms, vineyards, and other immense real estate holdings in a score of counties, added greatly to his wealth. He had many reverses, many sorrows, the chief of the latter being the death of his only son, Leland Stanford, Jr., a youth of much promise, who was taken away at the age of sixteen, in 1884.

As a permanent memorial to this son, and an unspeakable blessing for all time to come, Mr. and Mrs. Stanford established Leland Stanford University, which opened Oct. 1, 1891. At the husband's death he bequeathed his entire estate to his wife, also the management of the institution. In December, 1901, she passed over to the University property valued from twenty to thirty millions. It is estimated that she possessed at least ten million dollars at her decease, a large part of which, it is expected, will also go to the institution, which will make it the most richly endowed University in this country, if not in the world. The institution has now a faculty of 113 and 1,500 students.



THE LATE MRS. STANFORD

but because of the wise use she made of it, the good she did, the high qualities exhibited, the great ability shown. She died at Honolulu, at 11.40 the night of March 1, in convulsions, the result, she claimed, of poisoning, and the discovery of strychnine in her stomach seems to confirm the charge. Suspicion rests upon her servants, but this is not substantiated at this writing.

Mrs. Stanford's career, in connection with her husband whose efficient helper at all points she proved herself to be, was certainly a remarkable one. She was born, Aug. 25, 1825, in Albany, N. Y. Leland Stanford, then a young lawyer without practice, just admitted to the bar,

Mrs. Stanford cared little for social life. The possession and management of millions did not beget vanity and pride. She held them as a sacred trust and counted herself a steward. She will go into history as one of the most remarkable women of the time. The language of President Jordan is just and discriminating:

"Hers has been a life of most perfect devotion to her own and her husband's ideals. It in the years we knew her she ever had a selfish feeling, no one detected it. All her thoughts were of the University and of the way to make it effective for wisdom and righteousness. No one outside the University can understand the difficulties in her way in the final establishment of the University, and her patient deeds of self-sacr



face can be known only to those who saw them from day to day. Some day the world may understand a part of this. It will then know her for the wisest as well as the most generous friend of learning in our time. It will know her as the most loyal and most devoted of wives, who did always the best that she could do. Wise, devoted, steadfast, prudent, patient and just—every good word we can use was hers by right. The men and women of the University feel the loss not alone of the most generous of helpers, but the nearest of friends."

The papers give glowing accounts of Mrs. Stanford's magnificent jewels, "worth a king's ransom;" but the real jewels, those which alone have abiding value, are the good deeds she did, for she was a King's daughter. How glad she must be now that the wealth committed to her charge was worthily used, in a way to bless mankind!

### A Noteworthy Layman

ON the second day of February, Hon. Annis Merrill, LL. D., of San Francisco, Cal., was translated at the ripe age of 94 years. The Methodists of San Francisco and the State of California have done affectionate and reverent honor to his memory; but he was a son of New England, sprang from the most distinguished of our Methodist stock, and made a record in which we gratefully share. We cannot, therefore, permit him to pass without some fitting recognition. He was born in Harwich, Mass., in 1810, and was a son of Rev. Joseph Annis Merrill, one of the founders of Wilbraham Academy, and a friend and patron of higher learning. This son, with others, was precocious, and he and four brothers taught school when they were sixteen years of age. He graduated from Wesleyan University in the class of 1835 with the now venerated Bishop Keener of the Methodist Episcopal Church, South, and Dr. B. F. Tefft, whose memorable sermons still linger as an inspiration with those privileged to hear him. He was a professor of ancient languages in McKendree College from 1836 to 1843, declining the presidency, which was urged upon him, in favor of his brother, the late John Wesley Merrill, because he believed he was better fitted for the position. It was the editor's privilege, as pastor of Baker Memorial Church, Concord, N. H., to have the latter as a parishioner and most helpful friend.

In 1844-'49 Mr. Annis Merrill practiced law in Boston, making a reputation as an astute and able advocate among the very first of the lawyers of the city. That was the era of Webster and Choate, and he was often associated with them. At the conclusion of the famous Tirrell trial, Mr. Choate, his colleague, remarked to him: "If you publish this case, it will immortalize you." In 1849 he went to San Francisco and entered upon the practice of his profession. The *California Christian Advocate*, in its issue of Feb. 23, says:

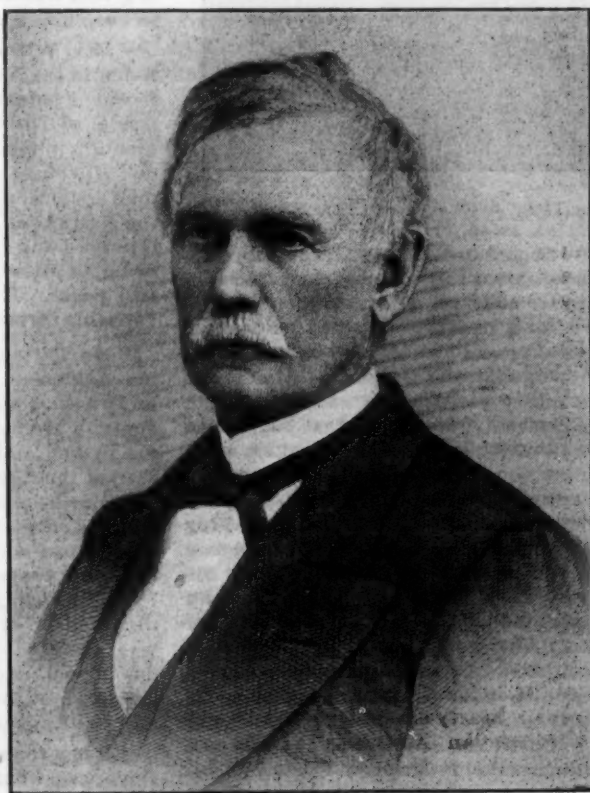
"He came to California, Aug. 18, 1849, arriving a few weeks prior to the arrival of Bishop Taylor. He was one of the earliest members of First Church, and remained a member of that church throughout his long and honorable career. For many years he was the president of the board of trustees of the University of the Pacific and a liberal patron of that institution. In 1876 he was a lay delegate to the General Conference, and throughout his active life he was esteemed as one of San Francisco's most valuable and useful laymen."

"Mr. Merrill early became identified with the cause of the Union, owning and directing one of the San Francisco daily papers in the interest of the Federal government. He was recognized as one of the leaders in abolition sentiment. He was warmly devoted to the Young Men's Christian Association, also a director for many years of the American Bible Society. He was always identified with the highest interests of the city. His influence has been elevating, his ideals noble, and of him it can be truthfully said that the full weight of his long life has been devoted to the Christian church and good works. There was a moral and spiritual force in his make-up, a graciousness of temperament, a completeness of personality, a soundness of judgment, and a genial warmth in his manner that made his fellowship most delightful and his life most useful."

Describing the manner of his translation, the same journal says:

"Without disease, without suffering, he simply closed his eyes and fell asleep, which is the natural, normal way for a man to die."

At his funeral, which attracted note-



THE LATE ANNIS MERRILL, LL. D.

worthy attention, Bishop Hamilton, with others, delivered an address. Familiar with the inheritance of the deceased, the Bishop spoke with special fitness, saying, in part:

"Coming of such a family you would naturally expect to find in this man a gentleman, and that word signified dignity, courtesy, and tenderness, for he was a gentleman of the old school. He was reared in New England, at a time when its best culture was world-famed. He came under men like Story, and the active men like Webster and Choate. He knew William Lloyd Garrison, Wendell Phillips, and all the men that succeeded them, Emerson and Holmes and Longfellow, and he himself was honored in his profession before he left Boston. He pointed with pride to a series of books, now found in his library, which were presented to him by the publishers because he had drawn

the act of incorporation for the founding of that great magazine known as *Littell's Living Age*. It seems like going back into ancient history to talk of a man who accomplished such work as this three quarters of a century ago. In our church he knew Wilbur Fisk, Stephen Olin, Elijah Hedding and all the illustrious men that succeeded them. He saw about all in this world that was worth seeing, for, as some one has said, the revelation of the last century has been the summing up of all the rest of human history."

"He came to this coast at a time when a measure of triumph must come to a man who succeeds, and we are here today to look on the battle of a '49er well fought; a man who kept his faith, finished his course, and fell on sleep in the most natural way in which a man could die. Indeed, I have been delighted, if I may be permitted such an expression at the door of the open sepulchre, with the example this man has given us of how to die. Every possible preparation was made. Nothing was left undone, and he went about his dying just as most men go about their living. He did as Mr. Wesley said he would do if he were notified that he had just so many days to live. He turned to his journal and indicated what his appointments were at such a place, on such a day and such an hour. 'I would keep all these appointments,' he said, 'and then, when I had finished this last one, I would die.'"

Of the large family of brothers and sisters only Rev. N. J. Merrill, of North Wilbraham, and two sisters—Mrs. Elizabeth Barton, of Newtonville, and Mrs. Lucy Kilgore, of San Francisco—survive.

### Noteworthy Indications

THE *Indian Mirror* sees in the part that women took in the recent Congress in India the most significant feature of the whole occasion. The editor places distinct emphasis upon the influence of the mothers of a race. "We Hindus," he says, "have fallen from our high position [that is a great admission for a proud Hindu to make] because we have ignored this deep, eternal truth which once lay at the base of our social and national life." But the editor believes that signs are not wanting of a return to those ancient ideals, rejoicing in the fact that all the ladies who spoke on the resolutions in the conference were Hindus, and also Mahrattas. The speaking referred to was at a meeting of ladies—the Bharat Mahila Samaj, or the Indian Ladies' Association, when Hindu, Parsee, Mohammedan, and also a few European women met together and discussed matters of moment. Among the resolutions adopted was one expressing joy at Lady Curzon's recovery.

### Bishop Burt in Norway

THE city mission work started and superintended by Rev. T. B. Barratt in Christiania has now received an official "constitution," in accordance with the views laid down in the Discipline. Bishop Burt's visit to Norway in the middle of winter had to do with this fact. The occasion was one of great blessing to the city mission workers and all the societies in Christiania, and its results will prove to be a blessing to the whole church. Large meetings were held in the churches and halls both in Christiania and Frederiksstad. Thousands thronged the meetings, and a goodly number of souls were converted.

### An Old Revival

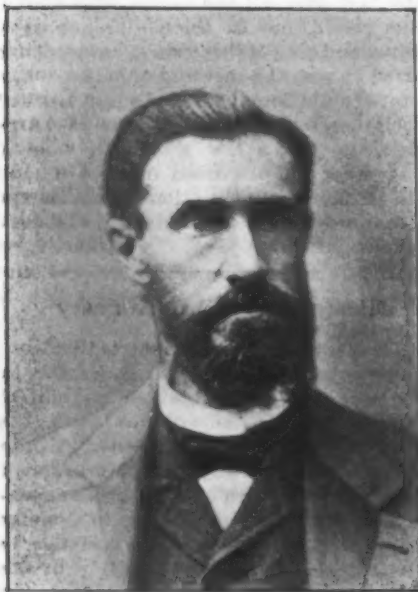
READINGS of history will sometimes strengthen our faith for the exigencies of the parallels of today. A French writer, Monsieur A. Barbeau, has just brought out a remarkable book on "The City of Bath in the Eighteenth Century." At that time Bath was one of the most fashionable and dissipated cities of Europe, and when John Wesley and Whitefield

decided to open a campaign there, Charles Wesley said of the step, that "it was attacking Satan in his headquarters!" Yet, as M. Barbeau has said, "opposition and satire alike were futile." A list of the titled people who were attracted to the meetings embodied pages of the "Peerage" of the day, and a moral and religious upheaval resulted. Bath had its share in that great movement which the French author summarizes as "the transformation of the English conscience!"

#### Death of Rev. J. S. Barrows

THE Rev. Justin Spaulding Barrows passed from earth, very peacefully, after long suffering, at his residence in Brookfield, Mass., Feb. 25. It is nearly twenty-one years since he dropped out of the ranks because of poor health. How great the change that length of time makes in a Conference! Nearly 120 members of the New England Conference have died in that period. Only twelve remain who have been in the Conference longer, and only half that number who have been longer on the superannuated list.

Mr. Barrows was a strong man in his day, filling with much credit and acceptability some of the best appointments, such as Pynchon St. (now Trinity), Springfield; Walnut St., Chelsea; Westfield, Chicopee, and Fitchburg. He struggled much of the time with poor health, and had to cease work on this account both in 1862 and 1868, taking a supernumerary relation for three years after this latter date. But in spite of these obstacles he made full proof of his ministry, and was greatly esteemed and beloved, a good preacher, a faithful pastor, a delightful companion. On some of his charges very many souls were converted, and there are now preaching several able ministers who say they owe to him all that they have done or expect to do. His birthplace was Windham, Vt., the time Oct. 3, 1829. Con-



THE LATE REV. J. S. BARROWS

verted when eighteen years of age, while attending the seminary in Springfield, Vt., he was received into the Methodist Episcopal Church at Wardsboro the next year (1848) by Rev. Isaac Smith. Proceeding to Middletown, Conn., for further education in 1850, he came into inspiring contact with such teachers as President Olin, Profs. Lane, Lindsay, True and Johnston, and such fellow-students as Bishops Foss, Warren, Ninde, Mallalien, Drs. S. F. Upham, W. F. Warren, W. R. Clark, C. H. Payne, D. H. Ela, and Profs. C. S. Harrington, A. L. Smith, and Henry Lummis.

Foss and Smith, together with Henry Baker and Joseph H. Knowles, were members of his own class (1854).

He was married, soon after graduating, Oct. 3, 1854, to Miss Adeline E. Newell, of Wardsboro, Vt., who after fifty years of happy wedded life is left alone to wait a little, and to long for the coming of the messenger that shall announce the reunion above.

#### Death of Rev. William E. Dwight

REV. WILLIAM E. DWIGHT, of the New England Conference, who died of paralysis in this city, March 1, was well known to all the older ministers and laymen in this region. A graduate of Wilbraham and Middletown, and of Boston Uni-



THE LATE REV. W. E. DWIGHT

versity School of Theology, he added to his fine equipment for work a cheerful bearing, great courage, and strong brotherliness. For a number of years his service in the churches to which he was appointed was energetic and faithful. He broke down rather early in his career, and had, to his sorrow, been compelled to remain in the ranks of the superannuated for some years.

Those who knew Mr. Dwight best esteemed him most. As long as his failing health permitted, he was found supplying pulpits where needed, mingling in the gatherings of churches and ministers, and keeping up a live interest in all Christian work. At his home in Melrose he was an ardent lover of the home church and a constant attendant at its services, and he also was a hearty supporter of the Young Men's Christian Association and of all uplifting work in the city. He will, however, be best remembered as a loyal and affectionate brother, always kind in his judgments and conciliatory in his spirit. His wife, left alone by his decease, will have the close sympathy and earnest prayers of her many friends.

#### PERSONALS

— Prof. H. G. Mitchell's photographs of scenes in Palestine receive most complimentary editorial notice in the latest issue of the *Photographic Era*. The verdict confirms that already reached by many readers of his "Tales Told in Palestine."

— Rev. J. O. Thompson, of Charleston, W. Va., a member of the New England Southern Conference, in a personal note, states that he is in comfortable health. He has been for three years secretary of the Board of Agriculture and editor of the *Farm Review*. The circulation has in-

creased seven-fold under his able management.

— Bishop J. C. Keener, of New Orleans, completed his 86th year on the 7th of February. His health is reported good. He has been a resident of New Orleans for fifty-five years. Blessings on him, and may he remain many years yet to come!

— The *Christian Advocate* of Nashville says in a recent issue: "Bishop and Mrs. O. P. Fitzgerald have 'refugeed' in Florida, where they will remain till spring sets out on its northward march. We know there is sunshine where these good people are. They carry it about with them."

— Rev. Dr. M. C. B. Mason, of the Freedmen's Aid and Southern Education Society, recently secured space in twenty-one daily newspapers for representation of the work of the Society. The board of managers, at its last meeting, passed unanimously resolutions thanking Dr. Mason for the aggressive methods which he has pursued in the promotion of the Lincoln Birthday observance.

— We are happy to be able to state that the grave report which reached this office last week that Bishop Fowler was ill, and had been ordered by his physicians to the Pacific Coast, has no foundation whatsoever in fact. In response to personal inquiry, the Bishop states that not only is he better than he has been for years, but he is giving due attention to means calculated to keep him so.

— Rev. William W. Guth, Ph. D., probationer in the New England Conference, and recent graduate of Boston University School of Theology, has very appreciative mention in the current number of the *Revue de l'Histoire des Religions*, Paris. His German doctoral thesis on "The Older Layer in the Narrations touching Saul and David" is noticed and commended by Dr. C. Piepenbring, of Strassburg, to the extent of nearly two pages. The thesis is pronounced "a veritable service to Biblical criticism."

— Mr. Thomas C. Newcomb, who died at his residence in Medford, Feb. 28, was known to a wide circle of friends, especially in Methodism. He was born in Boston in 1823, and was a prominent business man of the city, retiring seven years ago. He joined the Methodist Episcopal Church when a boy, and for sixty-seven years maintained a devoted Christian life. For fifty-one years he had been an official in First Church, Medford. He was leader of the choir for fifteen years, an equal period was spent as superintendent of the Sunday-school, and for many years he was treasurer of the church. A suitable memoir will appear later.

— It is a remarkable fact that the late ex-Governor Boutwell, who had a distinguished public career of over thirty years, was elected to his first public office—a seat in the Legislature—by only one vote more than his opponent received. That one man who cast that vote gave Geo. S. Boutwell to the American nation. Whatever Boutwell accomplished in a public way that was good, that one suffragist enabled him to effect. Let every man do his duty at the polls. There is no telling when he may, by a quick turn of events, constitute the majority of one that sends a splendid man into the service of the Union, or even of the world at large.

— Mr. Everett O. Flisk, a close and comprehensive student of present-day happenings and problems, writes: "It is a very noteworthy fact that seven Massachusetts governors were born in 1818—George S. Boutwell, Henry J. Gardner, John A. Andrew, William Claflin, Alexander H. Rice, Thomas Talbot, and Benjamin F. Butler. Two of these governors—Claflin and Bout-



well — were born in the first quarter of the year 1818, and died in the first quarter of the year 1905. These two were among the founders of the Republican Party, served in the State Legislature and the United States Congress, and were members of the Massachusetts Club from its founding in the sixties, Gov. Claflin being president of the club for about twenty-five years."

— Bishop Goodsell leaves this week to preside at the session of the Wilmington Conference, which begins on the 15th inst. at Wilmington, Del. The Bishop preaches the first sermon, March 26, at the dedicatory services of the new First Church at Cleveland, O.

— The leading provisions of Mrs. Stanford's will have been published. It closes with this noteworthy paragraph: "I wish thus publicly to acknowledge my great gratitude to an all wise, loving Heavenly Father for His sustaining grace through the last ten years of bereavement, trial and disappointments. In all I have leaned hard on this great Comforter, and found rest and peace. I have no doubt about a future life beyond this, a fair land where no more tears will be shed, and no more partings had."

### BRIEFLETS

The date of the first meeting of the Commission on the Unification of the Book Concerns, called by Rev. Dr. Day, the member at large, to meet in New York city, has been changed from March 22 to April 26.

Our people should make note of the fact that they are to have the opportunity to hear Bishop Fowler in his deservedly famous lecture upon Abraham Lincoln, at People's Temple, this city, Thursday evening, March 30. It is doubtful if a more remarkable lecture is heard on the American platform.

The very excellent Message of Bishop Hoss of the Methodist Episcopal Church, South, to Epworthians, which appears in this issue, begins with the timely statement: "The chief business of the church of Jesus Christ is not to nurse itself, but to carry the Gospel to a perishing world." Bishop Hoss is not only highly honored in his own church, but in world-wide Methodism as well.

"We are animals by accident, we are spirits by destiny," was one of Dawson's suggestive sayings. Jesus came to make the insignificant significant for life and society, is one of his dominant thoughts. Self is the curse of the world today, is one of his piercing home-thrusts. Effectual, fervent prayer avaleth much, is one of his absolute convictions. Holding "missions" as distinct from simply preaching here or there in churches, is one of his greatest delights.

As will be seen elsewhere, the Tri-Unity Campaign at Worcester was encouragingly successful. We are happy to commend to others one feature which largely contributed to the success of the meetings. From the three churches which united in the union services one hundred laymen were selected as special helpers. At a preparatory service of the three ministers with the one hundred men, every one of the laymen led in prayer for the blessing of God upon them as helpers.

Dr. Whitlock, in sending the notice which appears elsewhere requesting the churches to raise the \$12,000 still in arrears on the ex-

penses of the General Conference, says: "I am sorry to say that the New England Conferences are seriously and surprisingly in arrears."

Rev. William C. Bitting, D. D., the distinguished pastor of the Baptist Church at Mt. Morris, N. J., has been engaged to take charge of the union evangelistic services to be held in the Methodist Church at Newton Centre, beginning on the evening of March 12. The Congregationalist, Baptist and Methodist Churches unite in this week's services.

Dr. E. M. Taylor, field secretary, is pushing westward in missionary convention work with the State convention at Columbus, Ohio, March 14 and 15, as his destination. The Syracuse Missionary Convention, Feb. 23-25, was a great success in all features. The sessions were crowded, and the speakers were at their best, not one failing on the program. Bishop Thoburn addressed an audience of over one thousand students Sunday afternoon. At the close of the convention six young men reported themselves ready to enter the foreign missionary field. The Epworth League chapters of Syracuse District pledged \$1,200 to the support of their own missionary according to the station plan. Their man is ready when accepted by the Missionary Society.

### End of the Dawson Meetings

DR. DAWSON concluded the noon meetings in this city, on Friday, at Tremont Temple, which was open to everybody and was crowded to overflowing, several hundred standing during the entire service. The meetings at Park St. Church last week, for men only, were fully attended — on some days more than could be seated. Each evening Dr. Dawson preached at some Congregational Church in the suburbs, the audiences being limited only by the size of the churches. These eleven days of evangelistic services — if they can strictly be characterized as such — have been epochal in the religious history and experience of Greater Boston. That they have been of unspeakable value in deepening the spiritual life of ministers and Christian disciples, in breaking down prejudices and overcoming restraining notions and wrong ideals, and especially in summoning the Congregational constituency back to the simplicities of the faith in Christ Jesus, and that the after results are to be equally beneficial, all rejoicingly concede; but that the unchurched have been reached, or that any goodly number of conversions have resulted, no one familiar with the facts will claim.

The procession Wednesday evening was an unusual affair for Boston, and attracted a large and curious crowd of observers. In the interest of exact truth, and to answer many inquiries received, the writer, who was a sympathetic observer and student of the demonstration, will state the simple facts in the case. That there has been much romancing concerning the event calls for a frank report of the experiment. The end sought — to impress and draw the denizens of the West End to the Temple to attend the services — was not accomplished. The procession left the Temple at 9 o'clock, and returned hurriedly in a half-hour. With the Salvation Army Band leading, with a meagre number of torches and unattractive banners, the company, some eight hundred, marched hastily through the streets, singing occasionally, but with little inspiration, stanzas of "Onward, Christian Soldiers," "Throw Out the Life-

line," "Where is My Wandering Broy Tonight?" Men on the sidewalks and in the saloons were given tickets to the meeting to follow at Tremont Temple, and invited to attend; but they only looked on in good-natured indifference. The truth, therefore, is that the procession, for the purpose for which it was formed and carried out — "to compel the multitude to come in" — proved very disappointing. That the splendid contingent of the Congregational churches of Greater Boston consented to join with the Salvation Army in a demonstration of this kind, because Dr. Dawson urgently requested it, is greatly to their credit. Indeed, it is a miracle which we beheld — that these excellent Christian people were ready to join hands with the Salvation Army, and to do anything which promised to reach the unchurched people of our city. This act of compliance was wonderfully significant and hopeful, and perhaps best attests the profound influence which has been wrought upon the Congregational body hereabouts by Dr. Dawson, greatly helped, as he was, by Dr. Newell Dwight Hillis, of Plymouth Church, Brooklyn. We rejoice that the Salvation Army thus received such generous, brotherly, and deserved recognition. Dr. Dawson frankly and happily marked the Army's success in leading seekers to Christ that evening at the Temple. In response to his invitation for any who desired to be Christians to manifest it by rising, several stood up. Asking those who had risen to go to the chapel, Dr. Dawson said: "Now, you men and women of the Salvation Army, go and help these seekers into the kingdom, for you have best learned how to do it."

Dr. Dawson's closing noonday sermon address was remarkably convincing and impressive — perhaps, all in all, the best of the half-dozen that we heard. It was upon "The Great Alternative," based upon Peter's question to Jesus: "Lord, to whom shall we go?"

Dr. Dawson's voice is greatly in his favor as a preacher. It is rich and penetrating, and agreeable to listen to. While it may not possess the reaching, fetching power or the accent of the evangelist *par excellence*, it has a cadence that is peculiarly touching. There have been times — and it was so upon this occasion — when his voice seemed to float out in pathetic appeal over the great audiences before him like the cry of the Indian for the Great Father, or like the moan of Jesus Christ over Jerusalem. The vast audience listened with breathless and tearful attention, deeply regretting that it was the last time they expected to hear him. The words, tones and spirit in which he magnified, indeed transfigured, "Jesus only," in his closing appeal, was indescribably thrilling and impressive. He said, in substance:

"We stand on the Transfiguration Mount with great thinkers and philosophers of the ages, but as we stand Moses fades away, and Elias disappears, and Jesus only remains. There are men who as students of literature and philosophical thinkers are doing noble work. We are glad they are doing it; we honor them for it; but as life goes on other voices become silent to us, former interests fade away, and our ambition is not literary fame, but our delight becomes more and more to preach Christ. Years ago I was called to the bedside of my dying sister. Her message to me was this: 'Preach Christ! Preach Christ!' I did not so much regard the words at the time, but as the years have gone by that thought has more and more taken possession of me. Literature once had for me a fascinating charm, but now the passion of my heart is to preach Christ. There is nothing like it. This is the work for us — to set forth Jesus, the Son of God, whom to know aright is life eternal!"

Thus we leave the great preacher and his last words with our readers.

## THE MECCA OF METHODISM IN INDIA

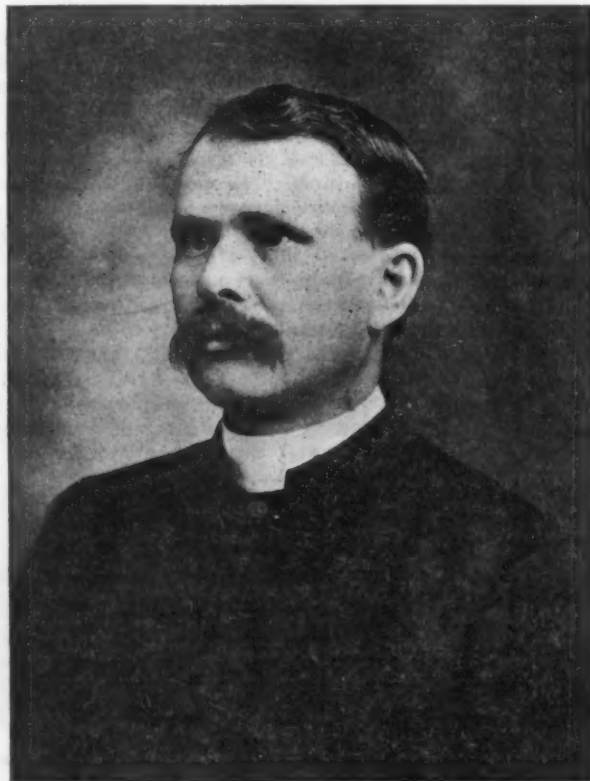
Bishop W. F. Oldham

IF an American Methodist wishes to feel his feet under him in India, so that he may know he is standing on sure ground, let him come to Bareilly. A great printing-press and imposing schools, etc., may be in Lucknow, there may be great buildings in Calcutta or Madras, and great numbers of native Methodists in Meerut; but for Methodist solidity, for a double-dyed assurance that here the plant has struck its roots into the soil, and, taking on certain Indian peculiarities, is truly indigenous, with much power of self propagation, come to Bareilly.

This is the historic spot upon which William Butler, with vision never clearer than when he selected it, first planted our Methodist Church in 1856. Hence he fled to escape the fury of the Mutiny, that impotent attempt to chase Christianity out of the empire, and was kept in peace in the mountains while the "heathen raged" in vain. And here are increasingly precious souvenirs of those earliest days — the house he built, with its high ceiling and ample verandas to shield from the tropical sun, and his own desk from which he wrote those luminous appeals to the church at home, and the pages of that most charming book, which it would be well to put in every Sabbath-school and Epworth League library, "The Land of the Vedas." Dr. Dease now lives in the house and is the careful custodian of the desk.

The little plant William Butler planted in Bareilly has now become a great tree, and its fruitage is found in all corners of the Indian Empire. And yet, though Methodism has spread east and west, north and south, in a large and true sense Bareilly is yet at the centre. For William Butler seems to have been wise beyond even the accustomed wisdom of Methodist pioneers. He secured large tracts of land at nominal prices. His successors, particularly Dr. D. W. Thomas, have in-

bly hall, the admirably selected library, perhaps the most complete theological library in India, and several class rooms. In the hall hang pictures of Philo and Eliphalet Remington, the founders, who at comparatively small cost projected a school which is molding thousands of



REV. W. A. MANSELL  
Principal Bareilly Theological Seminary

lives from generation to generation (alas! for the purblindness of wealthy Methodists who fail to see that ten or twenty thousand dollars in India or China work literal marvels of usefulness), and the pictures of William Butler, Edwin Par-

On the opposite side of Remington Hall is "Butler Hall," suitably named after him who first made Bareilly a Methodist centre. And behind this is "Mary Collins Hall," built by a missionary-hearted lumberman in honor of a loving wife who has shared his hardships and strengthened his heart through the long years. These buildings are set in a campus as beautiful and as well kept as any I have seen in any land. The hand of Dr. Dease, botanist and lover of nature, is to be seen everywhere. And if you should be so fortunate as to see these grounds with Dr. Dease himself for guide, you will not only see exquisite tropical beauty, but you will incidentally learn, in an hour or two, more of the Indian flora than most men get in years. To see the plant of this seminary is the least of it — the men who have spent and are spending their lives in it are notable.

Dr. T. J. Scott—*facile princeps*. This man of broad scholarship and deep devotion has put his very soul into the Seminary. And the splendid fruitage of his

devotion is to be seen in the noble band of preachers both in our own and other denominations all over Hindustani India.

Dr. F. L. Neeld, also from the Pittsburg Conference, is now presiding elder of the Bareilly District, and is still in intimate touch with the Seminary, to which he gave many of his best years. It was during his presidency that Mrs. Neeld began the kindergarten work with the "theological babies." Miss Carnahan of Pittsburg paid the bills and Mrs. Neeld gathered the students' small children into the kindergarten.

Dr. Dease may be appointed here or there, but is sure, presently, to return to Bareilly, where he is a much beloved professor and pastor.

Dr. William A. Mansell, now principal, is, take him all in all, perhaps the most commanding figure among the young Methodist missionaries in India. Boston Seminary did no mean job when it trained young Mansell in theology and sent him to India. He has extraordinary grip on the language, and is perhaps the ablest and simplest Hindustani preacher among our men. His administration of the Seminary is giving unqualified satisfaction. It does one's soul good to see how these carped-at Boston men actually discharge the high trusts which begin everywhere to accumulate upon them.

But if the American teachers give one satisfaction, what shall I say of the Indian professors? They are an extraordi-



BAREILLY THEOLOGICAL SEMINARY

vested wisely also, until there now stands in Bareilly one of the noblest properties of a great church to be seen anywhere.

The central Methodist institution of the Mission is the Theological Seminary, a beautiful series of buildings on a wide, well-kept campus. In the centre is "Remington Hall." Here is the assem-

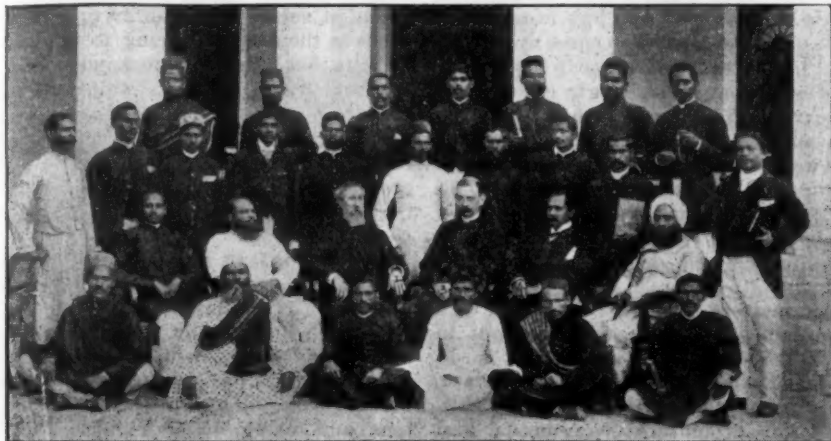
bler, and some others. Flanking this central building on one side is "Ernest Hall," the memorial building erected by a loving family in Nebraska to the memory of a son cut off in the early days of his manhood. His picture hangs here, and successive generations of young Indian preachers look upon his face with gratitude.



nary group — three Brahmins and one warrior Rajput, all thoroughly converted, able, eminent men.

Professor Mukerjee, a Bengali Brahmin, himself a convert from one of our city schools, is a keen, philosophic man with

of the city, and affords a splendid hall for evangelistic services among the heathen. If some good man would endow this city school with \$20,000, it would for all time teach and preach the Gospel in a central Indian city.



THEOLOGICAL SEMINARY — BAREILLY

1. Jawali Singh. 2. Rev. T. J. Scott, D. D. 3. S. S. Dease, M. D. 4. Prof. Mukerjee.

whom the comparative survey of the religions of India becomes to the students at once a delight and an inspiration. I had a long, close talk with Professor Mukerjee, and would earnestly recommend Drew, Garrett and Boston to combine in calling the Professor to the United States for a year, to discuss comparative theology in the three seminaries. 'What a clearing of the vision regarding the esoteric cults of India his presence would afford!'

The two others are not so facile in English. The Rajput warrior, Jawali Singh, is professor of logic, which with him is a mighty weapon in controversy. So great is his reputation as a debater, that when, a few months ago, a body of Mohammedan disputants were being worsted by the Hindu Arya Samaj debaters, they sent in a hurry for the Christian Jawali Singh. When the Christian appeared the Aryas threw up their hands, crying, "No, no, not Jawali Singh, we did not agree to debate with Jawali Singh." In the final conflicts in India, who can tell how far Mohammedanism may be pressed into the Christian camp for help to support the thesis of "a personal God?"

Besides the Seminary there are several Methodist institutions in the city, including a central Methodist church which has been enlarged from time to time. It was in this church that Bishop J. F. Hurst ordained the writer an "elder in the church of God," in 1884.

The "City School" is in the very heart

A splendid property is that on which the W. F. M. S. hospital stands. Miss Dr. Lewis, of Chicago, is now conducting a most useful dispensary here. This

There is no line of demarcation between these agencies in their work, for the wives of the missionaries are ceaselessly toiling for the W. F. M. S., and the young ladies of the W. F. M. S. are sometimes distinctly in charge of evangelistic and other work among men as well as women. And, besides, the General Society bears all the cost of supervision by presiding elders and Bishops. Perhaps the ladies ought to share this!

When one has seen Bareilly and noted the influence and power of Christianity when thus adequately founded in the soil, he wishes that somewhere in Bengal, in western India, in or near Bombay, and in the south in or near Madras, we might have a similar entrenched centre of Methodism for wide territories. Until that day comes, we shall rejoice in Bareilly, and pray that Remingtons and Collinsons and others like them may be raised up as helpers of these other thronging sections of this wide land.

#### Good News from India

BISHOP WARNE, after holding the North India and the Northwest India Conferences, writes that both were seasons of peculiar interest. There have been increases in practically every direc-



PROF. MUKERJEE AND FAMILY

property was acquired by Dr. D. W. Thomas, as a gift from the Nawab of Rampore, and was then gallantly handed over by the General Society to the Woman's Society without any charges.

tion. In the North India Conference, during the year just closed, there were 3,466 baptisms, and in the Northwest India 9,111 baptisms, and an increase in the Christian community in the North India of 2,355 and in the Northwest India of 7,911, or a total increase in the Christian community of 10,266. The Christian community of the North India is now 47,619, and of the Northwest India 72,222, or a grand total of 129,841 in the Christian community of these two Conferences. He says: "We are making a specialty of the jubilee in India. We have made a call for 150,000 rupees from our Indian Christians, and have thoroughly organized and are expecting to raise the full amount of an average of one rupee for every member of the Christian community. We have made a call for 10,000 rupees from the children of the mission in India, and 10,000 children's hearts for Jesus. We began fifty years ago without a Christian, but we will begin the second half century with well on towards 200,000 Christians and another 100,000 inquirers. Who can estimate what shall be done during the second half-century? I have never seen such enthusiasm and hopefulness among the Indian missionaries as there is now."



KINDERGARTEN — BAREILLY

## What Our Ministers Are Preaching

### Walking with God and Its Result

REV. ARTHUR PAGE SHARP, Ph.D.

Pastor Park Ave. Church, West Somerville, Mass.

TEXT. — "And Enoch walked with God and he was not; for God took him." — GEN. 5: 24.

THESE words form a refreshing and singular break in the otherwise depressingly dull genealogical records of the chapter. The statement is remarkable because the trend of the times in which Enoch lived was not conducive to spirituality, and because the writer interpreted Enoch's disappearance in the way that he did. According to the narrative the race was morally degenerating with great rapidity, and a little later we are told that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Enoch, however, lived in a higher atmosphere, and stands out as the one bright star in the dark sky of the antediluvian world. We read of another Enoch who had a city called by his name; but the everlasting renown of the Enoch of



REV. A. P. SHARP, Ph. D.

the text does not rest upon any social distinction, but simply upon the fact that "he walked with God, and he was not; for God took him."

What is it to walk with God? It is the carrying out of a settled and prolonged purpose to follow the revelation God has given concerning Himself. Enoch made this the business of his life. For three hundred years he schooled himself to the enjoyment of the divine fellowship. While others were following the revelries and lusts of the times, he, and apparently he alone, turned his back upon the sensual practices of his contemporaries and bathed his soul in the blessed warmth of his Heavenly Father's smile; for he "had this testimony that he pleased God." Walking with God and pleasing God are synonymous terms. "To walk with God" is to direct the course of the life according to the teachings of the Word, and to live with a conscience void of offence, following the guidance of the blessed Holy Spirit.

As the life of Enoch was different from that of other people, so his departure out of the world was different from theirs. When the end came and the record of his life was written, the historian, not knowing how better to express it, simply says: "And he was not; for God took him." His work

was done comparatively very early, because of the intensity of his devotion to it. But he was not called too soon. Is it not true that God's time is always the best time? No doubt there were those who lamented his removal as a public calamity. That is often the case when some unusually devout person is called home in his prime; and when some loved one is called from our hearts and homes we are apt to think that a mistake has been made somewhere.

It is well for us on such occasions to recall the words of Horace Bushnell that "all [providential] events take place not merely by causes, but for causes, i. e., for ends of intelligence and goodness, always for moral ends." God can make no mistake in such matters. Not a day too early or a day too late does the Great Reaper put in his sickle; the grain is always ripe.

That God can arrest the course of disease, I verily believe; that He loves His children, I am profoundly convinced; and that the interests of His kingdom are to Him of paramount importance, I am certainly assured. What then? Simply this: If we walk with God, some day, when our place on earth is vacant, our friends and neighbors will say: "God has taken him. He was the friend of God. Where else can he be but in the Celestial City?"

### Religion and Life

REV. F. L. STREETER.

Pastor Thames St. Church, Newport, R. I.

TEXT. — "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." — COL. 3: 17.

LIFE is the field of religion — its occasion, expression, test. Religion is part of life, impossible apart from it, existing for it. Religion is life, seeking, finding, submitting to, and serving, God.

Further, the religion of Christ concerns the whole of life. No part is exempt from its requirements nor beyond reach of its inspiration. All the people are "called" to participate in its advantages and share its obligations. All are "kings and priests unto God." Religion includes worship. The context urges exercises of worship as part of religion. Religion implies theology. Theology interprets and conserves religion. Religion is persistent and at bottom uniform, theology varying and losing one phase in a better one. Formal worship and theology are both means to an end, revealing their values in the strengthening of religion for purposes of life. This rule of religion includes things called trifles in life. Word and deed and daily routine are to be tested, made significant, raised into dignity, by being made religious.

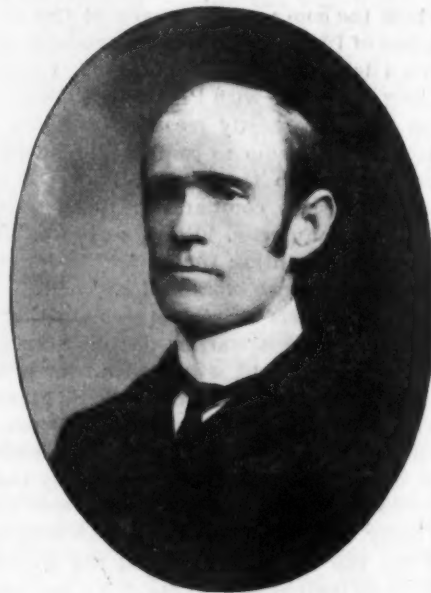
This subjugation of the entire life to the rule of religion has two aspects:

1. It is outward and ethical. It deals with the content and quality of word and deed in themselves. It requires them to be "worthy of the Lord unto all pleasing;" "such as becometh saints;" consistent with "our citizenship which is in heaven." To conform and transform words and deeds according to the ideal of Christ is one of our main obligations as well as a serious task, for upon the degree of our conformity hangs the honor of Christ and the valuation of Christianity in the place where we live.

2. This rule of religion concerns the inner temper in which we act and speak — the deeper motive which impels them. It implies an internal consciousness of the scrutiny of the Spirit; constant recognition

of responsibility toward God; a definite purpose to please God; what our fathers called "purity of intention." It makes of life a "living sacrifice, holy, acceptable unto God." Without doubt this spirit of devotion enhances the effect of words and deeds in themselves, giving to them spirit and life, but it reacts with power upon the spiritual life of one who maintains it. It puts the spirit of prayer into every service rendered. It makes the commonplace routine an occasion of fellowship and ground of communion. Doing and speaking in this mental frame, one walks with God.

Let no one fear that conformity to this rule of life will involve loss of personal freedom. It makes for freedom. It insists upon reason and purpose in details of life, excluding vain and varying impulse which is incompatible with liberty. It frees from undue subservience to opinions and persuasions of men. A fixed determination to please God opens the channels for divine grace to flow in against the bondage of vicious habit. This purity of intention is the "single eye" to which



REV. F. L. STREETER

is guaranteed the clearest light on life's way. Living in all things to God relieves depression and discouragement in the absence of desired results and of human appreciation.

Finally, this way of life is shown to be a way of thanksgiving. One whose life is filled with manifold blessings may be ungrateful, while another seemingly bereft of comforts is deeply thankful. The difference is in the recognition of God. One who devotes all things to God finds Him. One who makes his best return to God by lifting up his words and deeds as a simple offering from a loving heart depending upon grace will find abundant reasons, otherwise unthought of, for giving thanks to God the Father through Jesus Christ.

### Anticipation of Prayer

REV. L. M. FLOCKEN.

Pastor Allen St. Church, New Bedford, Mass.

TEXT. — "For your Father knoweth what things ye have need of before ye ask Him." — MATT. 6: 8.

IN the Sermon on the Mount Jesus epitomizes the principles and spirit of His kingdom. The central truth is the fatherhood of God. Our text suggests the purpose and spirit of prayer and the Father's anticipation of true prayer.

Prayer is not intended to inform God.



"Your Father knoweth" the secret thoughts and motives from which all our desires spring. "He knew what was in man." Were we dependent on our ability adequately to state our needs, we should fail.

It is not intended to win God's favor as by merit. This is the heathen notion — the more prayer the more merit. Hence their vain repetitions. How much the church



REV. L. M. FLOCKEN

has needed Christ's caution: "Be not ye like unto them."

Nor is prayer intended to persuade God to grant what otherwise He would not. This would not comport with His character as "your Father." "Before they call I will answer."

It not to inform, win, persuade, what then? To a clergyman saying, "Let us have faith that the Lord is on our side in this great struggle," Abraham Lincoln replied, "I am not at all concerned about that . . . but it is my constant anxiety and prayer that I and this nation may be on the Lord's side."

This is the true spirit of prayer — a sincere desire to see our needs as the Father knows them, to comply with His method and co-operate with Him for their highest realization. "My Father worketh hitherto and I work." Prayer is the expression of such desire. The simplest form is best. Is prayer then merely subjective? Nay. Just as a father would give his all for the education of the son who appreciates his long cherished plans, so God has infinite blessings for those who seek to know and obey His will. "Ye ask and receive not because ye ask amiss."

The Father anticipates our real needs. "Before ye ask Him." He anticipates our physical wants. On leaving home for college mother packed my trunk. With my clothing she put buttons, needles, thread, medicines and other articles apparently trifles. As their utility became manifest, however, I exclaimed, "How thoughtful mother was!" This world is a great trunk packed by a loving Father's hand. He knew I should be hungry, naked, cold, sick. He provided food, raiment, fuel, medicine. He knew my esthetical nature. He carpeted the earth with verdure and flowers, filled the air with songs of birds, and hung the heavens with stars and rainbows. A beautiful world to one in communion with its Maker!

He anticipates our spiritual necessities. He knew I should sin and be miserable; my need of forgiveness and salvation. His Word declares that, with the very thought of creation, He provided the plan in "the

Lamb slain from the foundation of the world." It was no afterthought. Meet its conditions. Guilt and misery are gone! He knew my need of Divine help to bear life's burdens. Long before I cried for such aid, He said: "I will strengthen thee, I will help thee." "Cast thy burden upon the Lord."

He knew all about these intimations of immortality, the cry of anguish: "If a man die, shall he live again?" Ah! it was written so long ago: "Thy brother shall rise again!" Wonder of wonders, "Jesus is risen." Five hundred witnesses declare it. "Because I live ye shall live also."

What is heaven? Where? I know not. Content to say, "It doth not yet appear." The loving Hand that packed this trunk and made my earthly house so beautiful will anticipate my eternal needs and prepare a place suited for an everlasting habitation.

### "ARGONAUT" ON SALE OF SAN FRANCISCO PROPERTY

WHILE it is never pleasant to be injuriously misrepresented through the press, the best answer that can be returned for such misrepresentation is often that of dignified silence. When, however, a paper like ZION'S HERALD is betrayed into publishing injurious and untruthful statements, it would seem fair to all that such statements should have some correction. This paper goes into Christian families throughout New England — into families whose esteem we value, and, as we believe, fully merit.

In the issue of Feb. 22, by a writer who conceals his personality under the *nom de plume* "Argonaut," there are set forth several statements which are not only utterly wide of the truth, but which are greatly misleading as to both facts and motives.

First, it is declared: "Four years ago there was a desire on the part of those in the East to sell this property for \$75,000."

About four years ago the Eastern agents, Eaton & Mains, were approached to sell this property. It was thought by some that if a price of from \$75,000 to \$80,000 could be secured, it would be wise to sell. The agents, however, both agreed that it was at that time both inexpedient and undesirable that a sale should be made, and the property was not sold. We held this view without restraint or injunction from outside sources. So much for statement No. 1.

Second: "Last week it was sold for \$125,000, and within two days there was an offer of \$10,000 advance on that."

The property was sold for \$125,000, but we do not believe that any *bona fide* advance of \$10,000 beyond that price has from any source been offered. We also heard this story, and were careful to inquire as to the facts in the case. The story is pronounced by those who have full opportunity to know as a "pure fake." On the other hand, we have expert information from four distinct sources, assuring us that the property is sold at the top of the market. So much for statement No. 2.

Third: The sale "is understood to be the execution of a threat made by the Eastern agents four years ago, that if the people of California made any effort to transfer the business from the Eastern to the Western house, they would sell this valuable property."

This is the sheerest fabrication. The Eastern agents made no such "threat." The thought of such a thing never entered their minds. And we think we have the honest right to disclaim the dwelling on

such a plane as to be awayed by the kind of motive which our masked writer so easily assigns. Nor can we believe that any considerable portion of California Methodism has yielded to the folly of "indignation" for such an assumed reason.

Now, so far as Eaton & Mains are concerned, the history of this San Francisco matter is, in its successive steps, simply as follows:

1. When the General Conference of 1900 decided to place the management of this Depository in charge of a "Local Commission," though leaving it still a Depository of the Eastern House, it was our determined policy to permit this commission to do its work without the slightest embarrassment from interference on our part, while, at the same time, we desired to extend to them every accommodation at our command. This policy we sought consistently to maintain throughout the quadrennium.

2. When, at the General Conference of 1904, a petition came from San Francisco asking that the Depository be transferred to the Western House, while we said that we should be sorry to have this petition pressed, and hoped that the brethren presenting it would recall it, yet we distinctly declared that we would make no formal opposition if they insisted upon their desire for such transfer. The General Conference overruled our expressed wish and granted the transfer.

3. The business of the Depository being transferred, there still remained as between the Eastern and Western Houses the necessity for adjustment of property. This matter was officially referred for final decision to a joint commission composed of the two local committees and the four publishing agents. So far as stocks were concerned, the four agents promptly agreed upon a basis of values, and in due time the Western agents sent their check for payment in full of values received.

The matter of the real estate was a different thing. It has been quite easily assumed by some that it was the intention of the General Conference to transfer bodily this real estate to the assets of the Western House without corresponding compensation to the Eastern House. This assumption is in theory as absurd as in practice it would be unjust. The Eastern House from the beginning has paid all the subsidies and borne all the losses incident to our Pacific Coast publications and to its Depository business. This means that a large volume from the earnings of the Eastern House has been absorbed for these purposes. In the meantime, this house has not only held an unclouded title to the San Francisco property, but it has itself been held strictly and critically responsible for the administration of this property as a part of its capital assets. The bodily transfer of real estate called for in the theory above referred to could never be intelligently entertained by any General Conference for a single moment. Such a thing was not once in the thought of the last General Conference when it authorized the transfer of this Depository. On the other hand, it did authorize a distinct commission for the equitable adjustment of these property matters.

4. This commission, composed as above stated, met in New York on Nov. 16 last. At the time of this meeting, the Eastern agents had in their possession an offer of \$125,000 for the San Francisco real estate. Feeling, however, that the logic of the situation called for the acquirement of this property by the Western House, and being more than willing to do all in our power to meet every reasonable requirement upon us, we proposed to transfer the prop-

erty to the Western House for \$100,000 — a sum by \$25,000 less than the offer already in hand. This offer was declined by the Western agents.

It was manifest, if we were forced to retain this property, that we would be at great disadvantage in its administration. Even as a matter of dividends to Annual Conferences, it was evident that the interest on its selling price would be largely in excess of any amount which we could hope to derive from the property itself.

We have no doubt that these self evident facts influenced the commission, when it voted without a single dissent that, in its judgment, the Eastern agents should sell the San Francisco real estate, provided they could secure for it the sum of \$120,000 or more. Pursuant to this recorded action of the joint commission, the local committee in New York took the action required by the Discipline legally authorizing the sale of the property by the Eastern agents, and in accordance with this two fold instruction and authorization, the property was sold for \$125,000.

5. As to the legality or the moral right of our action, we have never for one moment had a question. That our San Francisco brethren feel inconvenienced and disturbed, we regret. We still, however, feel that we did all that could be reasonably demanded of us to prevent such results coming to them.

Even after the sale was made, and during the session of the Book Committee, we declared our entire willingness, provided the sale could be annulled without cost to the Eastern House, to transfer the property to the Western House for \$100,000, thus giving that house the benefit of the demonstrated values in excess of that amount. As it was, the purchaser was not willing to relinquish the sale, and so it stands. As it is, we very cheerfully acquiesce in the advice of the Book Committee, as prompted by our own suggestion, that from the purchase price received, \$25,000 be remitted to be administered by the Western agents as a fund in part toward establishing a new plant for the San Francisco Depository.

In the above, we have endeavored, without yielding to temptation to answer other than questions directly involved, to give a straightforward statement of the facts in this case. We are more than willing that New England Methodism, and indeed that all Methodism, the facts being fully understood, should mete out to us exact judgment on the merits of our action.

HOMER EATON,  
GEORGE P. MAINS.

New York, Feb. 25.

### Evangelistic Association

A MEETING of the board of directors of the Evangelistic Association of New England was held March 1. The report of the treasurer, William T. Rich, showed receipts of \$2,242.92 and expenditures of \$2,230.40. It was reported that the service rendered and the results accomplished by the evangelists of the Association during January and February were the best of any two months in recent years, 330 services having been conducted, and 640 conversions having occurred.

The general secretary, Mr. S. M. Sayford, who is engaged in an evangelistic campaign in the college of Pennsylvania, sent a very encouraging statement of the extent and success of these meetings. He has addressed as many as 600 college men in some of his audiences, and many have accepted Jesus Christ as Lord and Master.

The hospital visitor, Lewis E. Smith, reported 86 calls at the various institutions, and the writing of many letters for the patients, and that in several instances relatives had been looked up and brought to the bedside of the patients.

The attendance at the Saturday Bible class, Rev. William T. McElveen, leader, was reported to be steadily increasing.

A very hopeful outlook for evangelistic work was said to exist throughout New England.

### WATCH-NIGHT SERVICES ON VIEQUES ISLAND

BISHOP CRANSTON.

IT must have been a remarkable scene as Dr. Haywood, the new superintendent of our Porto Rico Mission, describes it. Doubtless it was the first experience in such a service to most of the poor people who shared its blessings. A week later, and before the glow of the victory had left his heart, Dr. Haywood writes me:

"You will rejoice with me in my happy experience in Vieques. I spent New Year's day there, and will ever look back upon it as one of the most interesting experiences of my life. We opened the watch-night meeting at nine o'clock with quarterly conferences. The reports were cheering: 50 received from probation during the year; \$108 for self-support, \$10 for Missions, \$8 for Church Extension; three Sunday-schools, with enrollment of 175."

Dr. Haywood proceeds:

"At ten o'clock we had the annual love-feast, and at eleven I preached and conducted a consecration service. Next morning I preach-

ferred to above, these very poor people "have contributed nearly \$200 toward the much longed for new church, which they desire as the most precious possible earthly possession."

Concerning the above I venture a few comments.

Felipe Cruz is the lad whom I christened the "little Methodist of Vieques," probably the best known boy, of his age, in Methodism today, because of the heroic profession of his new faith when forbidden by the priest to attend Methodist services. "I am no more Spaniard, but a Methodist." When I first asked for help to build a church for Vieques Mission, on my return from Porto Rico, I had the impression that the entire family had followed his brave leadership. It now appears that the father had as yet made no open profession, and that this final conquest of the boy's faith was reserved to gladden the advent of the new superintendent. The quick success of Dr. Haywood I regard as a distinct and signal Divine indorsement of the self-sacrificing spirit that led him to

surrender an almost luxurious pastorate in Southern California to do pioneer mission work in Porto Rico. He is going about this needy field with enthusiasm and high hopes of rapid development. The mission has passed to the supervision of Bishop FitzGerald, but I cannot lay down the undertaking of building a church on Vieques Island. The "Felipe Cruz Basket" — the name I have given that fund — now contains \$2,500 (Feb. 17). To build a plain brick church, large enough to shelter the growing congregation, will cost \$4,000. Thus far my one disappointment has been in the number of really generous friends who have neglected to notice my very modest appeal. But over against these I set the widows' mites, the superannuates' precious dollars, the children's shining coins, and some of the most touching letters I have ever read.

What benedictions they have been! I have been reading a new evangel. The pathos of the conditions on the island, as shown in the letters of Dr. Haywood, confirming my own observations, keeps my heart under a strain of desire which I dare not repress. The drudgery of so many little credits and vouchers goes in willingly with every day's regular work. If they who touch our people by suggestion from pulpit or in daily fellowship would only tell the simple story of the boy, and the heroic giving of the mission membership, the church would soon be built. And what better lesson could our young people have for their own sakes?

Washington, D. C.

— I have not in all my ministry seen such awakenings as I have been privileged to have a share in since the first of October. If there has been one distinguishing feature in all this work, it has been the unparalleled interest of the men in spiritual things. I have preached to more men during the past three months than ever before, and they have literally flocked to Christ. Men everywhere seem to be hungry for the Gospel. — J. Wilbur Chapman.



PASTOR CULPEPER, SUPERINTENDENT HAYWOOD, AND FELIPE CRUZ

again, after a baptismal service for children. After sermon and the communion I gave an earnest invitation to come to Christ and ten adults, most of them men, came to the altar. At 2.30 we had 119 in Sunday school, then baptized adults, and spent the rest of the afternoon visiting the sick. After the night sermon Brother Culpeper exhorted very earnestly, and eight more came to the altar, among them the father of Felipe Cruz, led by the dear little boy. It was a glorious scene. Felipe was overjoyed, for the family circle is now complete. The altar service was one never to be forgotten. I have never, either here or in Mexico, seen natives so deeply moved. Hearts were melted. It was an old time revival. The little church was crowded, and more outside than inside, all listening quietly and respectfully. Among the eighteen adults who gave their lives to Christ were men and women who were never before inside the church. Brother Culpeper is a hero, and has done a great work. Felipe has an army of boys who daily carry stones to the mission yard for the new church. He has by his example led in the movement and so stimulated others that now an offering of rock is brought by nearly every one as they come to worship."

Dr. Haywood adds that, besides their benevolent collections and self support, re-



## THE FAMILY

### BUT MARTHA SERVED

REV. DAVID H. ELA, D. D.

At Lazarus' home, in Bethany,  
A solemn, joyous feast was spread  
For Jesus and His choser twelve,  
And with them the once four days dead—  
And Martha served.

The brother at his table sat,  
While Mary brought of spikenard rare,  
And bathed with it the Master's feet  
And wiped them with her flowing hair—  
But Martha served.

Judas, the miser stern, condemned  
Such waste — for poor 'twere better spared.  
Let her alone, the Master said,  
She hath for burial Me prepared.  
Still Martha served.

Doth, then, nor love nor hate bestow  
On service word of praise or blame?  
Not so, for she who faithful wrought,  
Herself — her work — live in her name—  
'Twas Martha served.

Hudson, Mass.

### Thoughts for the Thoughtful

Selections from DR. DAWSON'S ADDRESSES

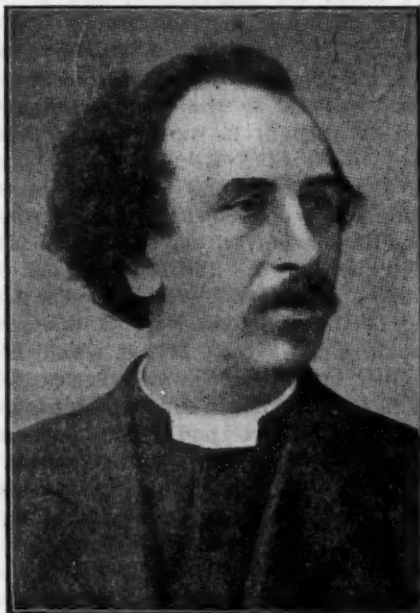
A short time ago a man went to Brighton searching for reminiscences of Robertson, the great preacher, and found only one. He went into a little shop, kept by a poor, struggling little shopkeeper, and asked: if he remembered anything about Robertson of Brighton. And the man said: "Come here, sir," and he took him into a back room, behind the shop, and showed him, on the wall, the portrait of Frederick W. Robertson, saying: "If I am ever tempted to do mean things in this business, I come into this back room and look at the picture of Robertson on the wall, and I cannot do a mean thing — I cannot do it." If Robertson could produce that effect, how much more does Robertson's Master, Jesus Christ, produce that effect upon the human conscience!

Stanley, the great traveler, said that when he went to Africa to find Livingstone he was the biggest atheist in London. He found Livingstone and behind Livingstone he found Christ. For as he stood day by day beside Livingstone in the Dark Continent and saw the simplicity and love of man, and how he lived up to the things he professed, he asked himself, "Is he crazy, what's the matter with him?" Until finally, through Livingstone, something of Christ came into the heart of Stanley, and he says: "Livingstone converted me, but he never meant to." And a few months ago this man who described himself as "the biggest atheist in London" dies, saying to his broken-hearted wife, "Do not weep; we shall meet again." That from the man who was "the biggest atheist in London!" Is not that new birth? Have you any better phrase for it than the one that Christ has given?

Robert Louis Stevenson, whom I have already quoted so much, in one of his beautiful prayers, closed thus: "Help us with the grace of courage that we be none of us cast down when we sit lamenting over the ruins of our happiness. Touch us with the fire of Thine altar that we may be up and doing to rebuild our city." Is not that good Christian doctrine? The grace of

courage. There is nothing we need so much and in all forms as courage. It seems to me that the most difficult and heroic courage is for a man to forget his past. Yet that is the Christian doctrine about sin — sin forgotten is sin treated as though it were not. Christ does not ask of you to brood over your sin, but to overcome it. He does not ask you to weep through long years about your sin, but to retrieve. It is not only a case of moral sanity; it is also an act of faith.

"My people do not consider," said the old Hebrew prophet. There are many men who do not know themselves and resolutely take every opportunity they can to forbid self knowledge. A young doctor, in speaking of the days of his early practice, said to me once, when, by a very slight modification of principle and honor he might have easily made a rapid position for himself but didn't, "You see, sir, I could not do it; I had to live with myself." That was a fine answer. Here was a man who knew what self scrutiny was.



REV. W. J. DAWSON, D. D.

Here was a man who looked forward and measured what the future meant and he could not live with a damaged self.

Maczulay has a story of a Hindu by whom every drop of the water of the Ganges was revered. A European gave him a microscope and put a drop of Ganges water upon the lens and had him look. He looked and was horrified to find that the sacred Ganges swarmed with pollution. So he broke the microscope! That is what a great many of you are doing. You turn from reproof, from the way of those who are likely to tell you things you don't want to hear; and if you choose a minister you choose one who speaks smooth words and whose voice is like the voice of one that singeth to a pleasant instrument. I call that breaking the microscope. Think of the futility of it all. The drop of water has not ceased to be impure because you don't like it, and the Ganges is still rushing on bearing all its deadly infections with it. Moreover, to have seen it once is to see it forever, for the memory has an eye. Look at the truth, however horrible it is. Don't try to hide yourself under shams and pretences, for there is no regeneration and no redemption for the man who won't look at the plain truth about himself.

America is not going to live without a soul. You are not going to do or be any-

thing in the world, either as a nation or individually, without a soul. You miscalculate if you suppose you can. For the hour comes when that Prophet of Retribution, whose face is darkness and whose lips are doom, will come to you in your false prosperity and say: "This night thy soul shall be required of thee. Where is the soul for which Christ died?" Think of what a human life may be and measure its splendor by the splendor of others who have lived well.

There is another prophet who enters silently into the heart and begins to accuse us of our sins — the Prophet of Conscience; and in his hand are the seven rays of light, and his countenance is as a flame of fire, and it is his work to illumine our hearts, that we may know what manner of men and women we are.

And then there is one other prophet, and this prophet also comes to us all — the Prophet of Redemption. No cowed and awful figure, this, bearing the books of life and time; no prophet of conscience, clad in flame and with the fiery sword that turns both ways, but one very meek and quiet, yet with a more awful light upon his brow than Nathan even had, and in His hands there are wound-prints, and from His side a broken heart pours out its life blood, and His likeness is as the likeness of a Man. This Prophet of Redemption comes not to kill, but to save. His is the voice that says: "Come unto Me, and I will give you rest;" and when His finger touches the blotted page, behold! it becomes clean, and when His hand is laid upon the soiled and sorrowing heart, it creates new life and new joy.

### A JUST BALANCE

GRACE JEWETT AUSTIN.

A CARRIAGE stopped before the parsonage joining the Prosperity Street Church, and a young girl stepped out quickly.

"Drive home, John. I can walk across the park." She ran up the steps and gave the bell an impatient push. The colored maid who opened the door laughed, and said:

"Yo' sho am in a hurry, Missy Emma."

"I am indeed, Vene. Are Mrs. Burns and the Doctor at home? Both in the study? Oh, run up and see if I can come there, too! I want them both."

Just then Mrs. Burns herself came to the head of the stairs:

"I hear my girlie. Come right up, Emma."

It was evident the Doctor had been resting, while his wife still held in her hand the book from which she had been reading to him.

"Well, Miss Willmot," said Dr. Burns with a smile, "what good word have you for us today?"

"None at all, Doctor — a bad one, I'm afraid. I'm indignant, exasperated, just 'mad,' as the children say."

"That's an unusual mood for you, Emma. Tell us all about it."

"Well, it's this way. You remember our League decided to rent for the winter the lower floor of that old house at the corner of Essex St. and Watkins Alley, and fit it up for a day nursery. Alice Dunlap and I were appointed to collect funds for it, and we've been doing so well. It seems to open all the pocket-books when we tell about those neglected little alley children that we are going to

comfort. But just now I called at Mr. Millen's house, thinking perhaps he would complete my list. I need only ten dollars more. And what do you think he said? Said it, too, in that same soft, beautiful voice that always meant so much to me in his prayers. Why, he answered, 'Seems to me there ought to be mothers enough to look out for those children, Emma. Sounds like you were going to coddle them. And I don't know as I'm in shape just now to help anyway. It's a poor grain year on some of my farms, and a good deal of my money is locked up in wheat.' I began to start for the door, and he said: 'If you don't get enough, Emma, I'll try to spare a quarter.' Think of that, people — just think of it! He's richer than almost anybody in the church, and they say he bought whole townships up in Canada this summer! Oh, I never want to hear him pray again!"

There was a sob in the excited girl's voice, and she walked over to the western window to look out with unseeing eyes at the splendor of the sunset. Dr. Burns and his wife glanced at one another with quiet smiles. This kind of an experience was not as new to them as it was to Miss Wilmot.

After a moment the Doctor said:

"And now may I tell you a story, Miss Emma — even perhaps two or three stories?"

"Surely, Doctor. Turn about is fair play." And she came back to her seat, a little ashamed of having left it.

"Once upon a time there was a young man who came to this city with his wife and baby, planning to make a home here. They brought their church letters and identified themselves with this church, but before they had gained any acquaintance among us, both were stricken with diphtheria and died. That poor baby girl was in a much sadder plight than any to be found in Watkins Alley, for the young couple had few relatives, and none who were willing to care for the child. She would have been sent to the city orphanage had not one man of the church said: 'Our own daughter went back to God, and we will take this little girl for ours.' Now, can you think of whom I am speaking?"

Emma looked at Dr. Burns with wondering eyes.

"Do you mean Gertrude Millen? I knew she was an adopted child, but I never knew the circumstances. I suppose I shall have to confess that was a beautiful deed, for I never knew a girl more lovingly cherished than Gertrude. But then, she's a dear, and who could help being good to her?" So Emma, like Pharaoh of old, hardened her heart again, and prepared to listen to the next story.

"Some twenty years ago, Mrs. Millen's parents died, and left an afflicted son, paralyzed and with mind almost gone as the result of a terrible fever. Even Mrs. Millen was almost ready to put her brother in an institution, but Mr. Millen said no. It has often been told me how he said: 'Susan, what if it were our own boy, left without parents?' So for ten years, till the end of that feeble life, Mr. Millen gave constant, patient care to the man who was of no blood kinship

with him. Wasn't that service in His name?"

Miss Wilmot said, slowly: "Yes, that was a fine act;" but there was a rising inflection to her voice that showed she was still "suspending judgment."

"Still unconvinced, Miss Emma? Mary, suppose you take a hand in this matter," said the Doctor, turning to his wife.

"I wish I could tell this story," she answered, "so as to reveal all its pathos, but, dear, I know your imagination can fill out my meagre outlines. Now this is the tale: Some years ago there came to this city to attend the schools here a young Japanese named Kadoda. He could speak only a few words of English, and was exceedingly retiring in disposition. He found quarters in an ordinary college boarding-house, but made no friends among the boys because of his shyness. His people were well-to-do, as it proved, but there was a misunderstanding about his remittances, and a day came when the boy was wholly out of money. He went to his landlady and tried to explain, but all she could understand was that he would give no money, and she thought he was trying to cheat her in some way. Her house was popular with the boys, and there were others waiting for rooms, so she promptly turned poor Kadoda out, telling him she should keep his goods till the bill was paid. I suppose no one will ever know the history of the next three days of that poor Japanese boy's life. It was a cold November, but, so far as was ever learned, he had no shelter during those nights, and must have had little or no food.

"One morning Mr. Millen came out of his front door to look for the paper, and saw a man sitting on the step. He spoke to him, but received no reply. Then Mr. Millen bent down to poor Kadoda — for of course you have guessed it was he — and found him in a state of complete exhaustion. Mr. Millen took the poor fellow in his arms into the house, placed him in bed, and sent for the doctor. There was very little hope of saving his life, but almost as Elijah breathed life into the woman's son, so Mr. Millen fairly gave his splendid vitality to the young Japanese, and worked over him for days till gradually strength came back. I never in my life saw such gratitude as Kadoda always felt for Mr. Millen. As long as he remained in this country, that house was his home, and now that he is one of the most successful Christian workers in Japan, I have seen his letters expressing that any success he may have is a tribute to 'Father Millen.'

"O Emma, I've sometimes thought that perhaps even the Good Samaritan, after he had poured the oil and wine and comforted the wounded traveler, might have almost in the same breath have refused to sign a subscription paper. It is singular enough, but I have noticed it over and over, that the men who open their homes most readily to these practical benefactions sometimes halt before a subscription list. But surely, Emma, you will not say again that you never wish to hear Brother Millen pray?"

There were tears in the impulsive girl's

eyes, as she held out her hand to them both in parting.

"I'll never forget this lesson, for there were great beams in my eyes, I'm sure, while I was criticising those notes in his."

Dr. Burns rose and took the young girl's hand: "You will understand us, that we do not justify our brother in refusing to give to you, but have simply been trying to broaden your outlook, so you can see some traits besides those you condemn. Do you remember that old rule in Leviticus, 'Just balances shall ye have?' I think we can lift that command above mere quarts and bushels, and let it help us gain a true measure when character is under discussion. And now I think I have a beautiful surprise for you, Miss Emma."

Dr. Burns turned to his desk and picked up a letter of foreign appearance. From it he took a draft for ten dollars and handed it to the astonished girl. There was a significant smile upon his face as he said:

"It is from Kadoda, in Tokyo. He writes: 'Give it to some sweet charity of the Prosperity St. Church, in memory of him whose kindness rescued me in need.'"

Bloomington, Ill.

## AN UNEXPECTED VISITOR

LYLE WARD SANDERSON.

ABOUT the first of November, when the family was at dinner one day, some one exclaimed: "What's that big bird?" As we all are more or less crazy over birds and bird lore, there was a general rush to the window. Outside there was a gleam of white, a flash of wings, and the bird was gone. But two facts were noted about the stranger: He was slightly larger than a robin, and had a beautiful light breast nearly white.

A thick spruce hedge, some nine feet high, near the house, proved a source of attraction to him, and he returned frequently. It was always very hard to get a good view of the little fellow, he was so nervous and timid. By and by he grew bolder, fed on the bittersweet berries across the way, and came to our piazza for the woodbine berries.

Then we saw that he was about eleven inches long, and that his head, back, wings and tail were a dark gray. The wings were banded with white. His tail was very long and often twitched about with excitement. Sometimes it was tilted up until it looked like a tiny fan.

Finally he decided to make his headquarters in the hedge, and often, just at dusk, he would be seen flying swiftly to his warm chamber. At dawn he would hop out on the apple tree calling "chip," "chip," in such a loud voice that he served the purpose of an alarm-clock.

We dubbed him the "solitary hedge-bird," and set to work to identify him, which proved no easy matter. Chapman's and Burroughs' works, "Birds of Canada," and other authorities were consulted in vain. In some respects our bird resembled the Northern shrike, but his straight, sharp bill, in contrast to the hooked beak of the shrike, proved him no relation of the butcher-bird. His decided preference for the lower branches of apple trees and his great fondness for the hedge reminded us of the cat-bird. But how could we dream he was his cousin?

At last in the Natural History rooms in Boston, he was identified, not as some



Canadian bird, but as the mocking-bird of the South. Rarely even in summer do these Southern birds venture so far north; although ten years ago one was seen in February in Portland, Maine. But what strange chance brought the little Southerner to frozen New England, and how could he survive the zero nights?

Queer things go on in bird land. A missionary, whose work takes him into the deep forests, says that the lumbermen affirm, and stick to it, that the crossbills make nests and raise their young during the winter. The men regard the birds with strange superstition and never injure or trouble them.

However that may be, our mocking bird is no myth. The day after the blizzard of January 25th he appeared, lively as ever, chipped loudly at the window, snatched a berry, and darted away.

Dover, N. H.

## THE ART OF DOING WITHOUT

There's a beautiful art that is sadly neglected,  
And daily I wonder to see it rejected  
By some who'd be healthy and wealthy  
and wise,  
By just condescending to open their eyes,  
And look at things fairly, with never a pout —  
I refer to the fine art of doing without.

"Why, that's nothing wonderful!" maybe you'll say;  
"I do without things I want every day!"  
Quite likely you do, but how do you do it —  
With good grace, or a face that's as blue as a bluet?

There's a wonderful difference (just jot that down),  
Between giving up things with a smile or a frown;  
And that is precisely the difference between  
The artist and bungler — you see what I mean.

You can't do as you like? Then do as you can;  
I'm sure you will find it the very best plan.  
Can't have what you want? Take what you can get;  
No better device has been patented yet.

'Tis the bravest and blithest and best way by far  
Not to let little losses your happiness mar.  
'Tis an art that needs practice; of that there's no doubt,  
But 'tis worth it — this fine art of doing without.

— Minnie Leona Upton.

## BOYS AND GIRLS

### THE THREE APPLES

LOUISA A'HMUTY NASH.

"GRAN'MA, haven't you a pioneer story for us?" asked Lucy.  
"You see, it's rainy, and there's nothing to do at home, 'cept eat candies, and" — but seeing a doubtful look on her grandmother's face, it was quickly reflected back to her own, as she added: "But mamma said before she went out that we weren't to have any more, so what are we to do?" And Lucy and Sybil, each with a bit of candy hidden in her mouth, heaved a little sigh.

The box, still half full, was peeping from behind Sybil's back, spying which, her grandmother said: "Come, give me the box; it might tempt you, although you have neither sight nor smell of what is in it. Sight and smell are worse things than a closed box for tempting."

After a moment she went on, as if half

to herself: "Yes, sight and smell are the bad tempters. Sight and smell — I don't know which is worse. It reminds me of the time I was a child in California!"

Then Sybil knew that it was all right — the story was on the road. So she brought her grandmother the box, fetched a footstool, and seated herself at her feet, while Lucy took a narrow slip of the arm of her chair. When they saw her lay away the sock she was mending, and take off her glasses, they knew the story was to come.

"I was much older than you, Sybil," she began, "I was going on fourteen, when we were living in a little mining town away up in the mountains at the time the California 'gold fever' was well on. I had two great friends, Minnie and Belle. Minnie lived in the same boarding-house, and Belle quite near. They had both gone blackberrying, one lovely day, and had not been away long, when an old Eastern friend of my father, a well-to-do man, appeared. He gave me three apples — three bonny red apples. I thanked him as heartily as I could, for I knew the value of apples in that mining camp. They were worth a dollar apiece!

"What should I do with them? — that was the first question. I dare not eat up three dollars (as it were) all by myself. I thought of Minnie and Belle, and pictured their return. They liked apples, too, and I thought what a grand feast we three would have together. I had been brought up on apples, and so had they; and the apple-hunger often came over us, for we had been deprived of their rosy pleasantness for several seasons. They were treasures now, to be properly treated. Yes, I would keep them till the girls came back. So, stroking them as if they were kittens, and smelling their fragrant odor, reminding me of old happy orchard days, I put them on the shelf.

"But oh, the sight of them! My eyes feasted on their rosy cheeks, and my mouth watered, imagining their juiciness. I got some sewing, but I couldn't sew, because of the longing to put my teeth into their mellow skins. I made up my mind what to do; I would put them right away in the other room of our little log cabin.

"I did this as quickly as I could. I dared not stroke their rosiness this time, much less smell them, and I hurried back to my sewing. The sewing got on no better than I did; so I took a book. I had read it often before, and it could always interest me; but this time the enchantment was gone. The smell of those apples seemed to get right into my brain. The whole air was full of it. So I tried to imagine how Minnie and Belle would enjoy them after I had made them guess who gave them to me!

"My thoughts argued round the other way: I was going to have one myself, of course, so I might as well eat it now as afterwards. The girls would enjoy theirs just the same. This plan of argument succeeded only too well. I skipped into the other room, and fell to on the biggest, excusing myself with the thought that they were mine anyhow, and when it was down my throat they couldn't compare it with the others.

"When it was eaten, I instantly start-

ed in on the rosiest. There was but the last one now, and that I demolished as quickly as the others. I didn't think much while I was munching them, but now I began to feel very unhappy, and could have cried. They were but just swallowed when I heard the girls' voices. Going out slowly to meet them, Minnie said: 'Why, Lucy, what's the matter? You look down in the mouth!' I thought no wonder, after what my mouth had been doing! 'Nothing,' I answered, shortly. 'Don't tell me it's nothing, when you look that way.' I tried to laugh, but the laugh wouldn't come. I felt that I was worse than Eve, because she did give away part of her Eden apple to Adam. She went against God's word. I had been another Eve, going against my conscience, which ought to be the same thing to me.

"I felt just miserable. Minnie and Belle had hung up their hats, and then came back to the bedroom to wretched me. They began to quiz me again, so I told them the whole truth. 'Why ever didn't you run out of the house, if you felt that way?' said Minnie, while Belle added: 'Why didn't you weed the garden, as your papa told you to do at breakfast?' 'Oh, dear! the apples kept me like the horseshoe magnet and the needle in my old toy box!' And I went on, sobbing: 'If Eve had but gone back to tying up the vines, she wouldn't have done it, and I shouldn't have wanted to, either!'

"Just then mother came in, and the girls told her all about it, while I sat and cried. She came over to me, and put her arms around me, while she said softly in my ear: 'Why didn't my little girl say to God, "Lead me not into temptation?" And then if you had run on the trail to meet the other children, it would have been as good as if the apples had rolled away from out of your reach.'

Portland, Ore.

### Only Art

THE studio "tea" had been a great success; the one small and very youthful member of the company had walked softly about, looking at the pictures. Just before the party broke up the artist discovered him surveying a picture of a lion with awe and interest.

"Don't be afraid, little chap," said the artist, genially, patting his small guest on the head. "He won't hurt you."

"Oh, I'm not afraid at all," came the response in a clear treble that caused every one to listen. "He doesn't look a bit as if he were alive, you know." — *Youth's Companion*.

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## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## First Quarter Lesson XII

SUNDAY, MARCH 19, 1905.

JOHN 9:1-11.

## HEALING OF THE MAN BORN BLIND

## I Preliminary

1. GOLDEN TEXT: *I am the light of the world.*—John 9:5.

2. DATE: October, A. D. 29.

3. PLACE: Jerusalem; the Pool of Siloam.

4. HOME READINGS: Monday—John 9:1-11. Tuesday—John 9:12-25. Wednesday—John 9:26-38. Thursday—Mark 10:46-52. Friday—2 Cor. 4:1-7. Saturday—Isa. 42:1-7. Sunday—Matt. 13:10-17.

## II Introductory

It was in Jerusalem, and on the Sabbath, that our Lord encountered a blind man, perhaps at the temple gate, perhaps at one of the porches. The man had never seen. The disciples, noticing their Master's gaze fixed upon the poor beggar, put to Him a question characteristically Jewish: Rabbi, through whose sin hath this blindness come—his own, or, as this is impossible, his parents? "They wanted to know the *why*; He told them the *in order to* of the man's calamity" (Edersheim). The specific cause was not, in this case, our Lord told them, traceable to either parental or personal sinfulness; but his affliction was to furnish an opportunity for the Divine compassion—"that the works of God should be made manifest in him." As the One sent to perform these works, Jesus realized that His "day" was brief, that the "night" was hastening, and that what He did must be done quickly. He felt, too, that as long as He was in the world He was its Light; and certainly here was an opportunity to pour light into darkened eyes.

A word might have done the work; but for reasons of His own, and perhaps for the blind man's sake, He resorted to means. Making a paste with spittle out of the clay at His feet, He anointed the sightless eyes, and bade the man go and wash in the waters of Siloam. He obeyed, and returned "seeing." But the rapture of his newly-opened sense was disturbed when his neighbors saw him and flocked around him curiously. Some were quite certain that it was the beggar whom they knew so well; others declared that it resembled him; but he protested: "I am he." "But how did you get your sight?" The man told them the strange story in detail. "Where is this Jesus?" they at once demanded. But the man did not know.

It was clear that another great miracle had been performed by the Teacher whom the authorities denounced; and hence the man was taken before them. Here he was required to repeat the story, which he did with great simplicity and clearness. "Plainly this fellow cannot be from God," some said, speaking of the Healer, "for God forbade work on the Sabbath, and he persists in working." "But how can he be a sinner, if he performs such unmistakably supernatural works?" was the reply of others. In this division of opinion they interrogated the man himself, and asked for his opinion concerning

Jesus. The man declared that He was "a prophet." His subsequent replies showed that he would "neither be bullied into suppression, nor corrupted into a lie;" and therefore he suffered the penalty of excommunication for his manly honesty.

## III Expository

1. As Jesus (R. V., "as he") passed by—probably the temple gate; like that of the churches of Europe, the chosen place for infirm or helpless beggars. He saw a man.—The blind man could not see Him, but His gaze was so compassionate that the disciples noticed it. Blind from his birth—and therefore incurable by natural means. He was, doubtless, a well-known character. His usual call for alms—"Gain merit by me," or, "O tender-hearted, by me gain merit, to thy own benefit," which were the common formulas at that time—was hushed on the Sabbath (according to Edersheim), on which day he would neither ask nor receive alms.

Schaff in his comments, quotes the affecting allusions which Milton makes to his blindness, in Sonnet XIX and in the third canto of "Paradise Lost." He also mentions Homer, Didymus (the Alexandrian commentator), and Prescott, as examples of remarkable blind men. To these may be added Augustin Thierry, Rev. W. H. Milburn, Professor Fawcett, Herreshoff, the boat-builder (of Bristol, R. I.), and that strange musical genius, "Blind Tom."

2. Who did sin?—It was a Jewish idea that a special affliction was the sign and punishment of a special sinful act or habit. The notion was correct in certain cases, such as drunkenness, licentiousness, etc., in which the penalty is unquestionably yoked to the transgression. Cases of premature paralysis, or impotence of any kind, were also generally recognized as resulting from personal sinfulness. Jesus had said to the cripple at Bethesda, "Sin no more, lest a worse thing come upon thee;" and to the paralytic at Capernaum: "Thy sins are forgiven thee;" but this case differed from the others. The connection between life-long blindness and a specific course of sin was more difficult to trace. *Somebody's* sin, the disciples assumed, had caused it; and they are curious to know whose. This man or his parents that he was (R. V., "that he should be") born blind?—The vague absurdity of the question betrays the perplexity of the disciples. They do not stop to weigh the non-applicability of their inquiry. Stier puts the question as follows: "This man, or, as that is out of the question, his parents?"

3. Neither hath this man sinned (R. V., "Neither did this man sin") nor his parents.—Doubtless they had sinned, both parents and child; but no particular sin of either had caused the blindness. Our Lord does not deny the general principle that sin is the root of all evil, nor does He deny that some calamities result from sin. He simply denies that the present case is to be regarded as evidence of special transgression, and thereby contradicts the current notion that every case of extraordinary suffering was to be branded with the stigma of extraordinary sinning. To disprove this fallacy, and forewarn men against it, one of the oldest books in the world—the Book of Job—seems to have been expressly written. See Luke 13:2-5. On affliction as a corrective discipline, see Prov. 3:12; Heb. 12:6; Rev. 3:19. But that the works of God should be made manifest in him.—Our Lord does not stop to explain the origin of evil. He is more eager to remove and destroy evil than to discuss its cause. To pour light into these darkened eyes would be a signal manifestation of Divine power, and would furnish a text for important lessons. Jesus does not say that the man was born blind for the sole

purpose that God's glory might be manifested in him, but that *by means* of this life-long affliction the works of God should be made manifest (so Lücke, Alford, Farrar, and others).

The ultimate object of evil as of things in general, is the glorification of God in the salvation of men (Lange).—God has thought fit to allow evil to exist in order that He may have a platform for showing His mercy, grace and compassion. If man had never fallen, there would have been no opportunity of showing divine mercy; but by permitting evil, mysterious as it seems, God's works of grace, mercy and wisdom in saving sinners have been wonderfully manifested to all creatures (Ryle).

4. Must work the works of him who sent me.—The R. V. changes "I must work" to "We must work." He associates His disciples with Himself. Says Schaff: "Like Himself they have a calling which must not be disobeyed, 'to work the works of God.' This saying could not but come to the disciples as a reminder that not idle speculation, but work for God, was the duty they must fulfill." While it is day.—By "day" He meant His earthly term of life and labor; by "night" His death and departure from earth. His "day," in both its literal and figurative senses, was fast passing. Possibly the declining sun suggested to Him that His period of opportunity and activity was drawing to its close, and that what He had to do must be done quickly. Six months later, the hostility against Him culminated in His violent death.

5. As long as I am in the world.—R. V., "When I am in the world." I am the light of the world.—He seems to say: While my day lasts, it is my office, as the Sun of Righteousness, to drive away all darkness of error and sin, to irradiate the souls of men with beams of truth, and, as a type of this spiritual illumination, to open the blinded eye to the light of day. It often happened, as in this case, that the physical enlightenment was the means of leading its subject to the higher enlightenment which it typified.

"He from thick films shall purge the visual ray,

And on the sightless eyeballs pour the day."

(Pope.)

6 When he had thus spoken—in the hearing, probably, of the blind man, whose

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attention would be naturally aroused. Spat upon the ground and made clay, etc. — See Mark 7:33; 8:23. We have here a threefold instrumentality employed by our Lord — the spittle, the paste of clay, and the waters of Siloam, all reputed to be medicinal, though not believed, of course, to be adequate in a case of this kind. Why He, who healed at a word, preferred on this occasion to use human means, we cannot say. That these media detracted in no way from the splendor of the miracle is obvious, for the healing power was not in them, but in Him. The "conductor" of the miraculous power was generally the faith of the recipient, and if such means served to awaken that faith, their use would be accounted for.

Pliny, in his Natural History (28:7), says that inflammation of the eyes should be prevented by the application every morning of the *saliva refusa* (the spittle before eating) as an unguent. The Emperor Vespasian (according to Tacitus and Suetonius) restored a blind man to sight by this remedy. Clay is also prescribed for swollen eyelids by Samonius, a poet physician of Caracalla's time.

7. Go wash in the Pool of Siloam — a fountain or reservoir, at the south or foot of the temple mount; its waters came, by means of a tunnel, from the Fountain of the Virgin, higher up the valley of the Kedron. These waters were reputed to have healing power, and this would help the man's faith. By interpretation, Sent. — Its name, therefore, was significant, and symbolical of Him who was sent, and whose mission it was to give the healing waters of life. Came seeing — returned, not to Jesus, but to his home apparently. See 2 Kings 5:10, 14. Here is a case of obedient faith and its recompense. The cure was complete. Who can tell the rapture of this man when first upon his astonished vision burst the full beauty of this green earth, and the blue sky above it?

8, 9. They which before had seen him — R. V., "They which saw him aforetime." That he was blind — R. V., "That he was a beggar." Is not this he? — Isn't this the poor beggar? What does this abandoning of his occupation mean? In R. V. verse 9 reads: "Others said, It is he; others said, No, but he is like him. He said, I am he." The neighbors are startled at the change in the man, whose poverty and blindness were well known to them, and their comments and treatment of him are very vividly described. Some recognize him; others are not quite sure, and are non-committal. Augustine remarks: "The opened eyes had altered his looks." As soon, however, as he testifies to his own identity, they gather round him and examine him — a prelude to the severer and more acrimonious examination which the Pharisees soon instituted.

10, 11. A man (R. V., "the man") . . . Jesus made clay. — He knows thus far only His name and His work of healing. Meyer notices as a minute mark of accuracy, that the man only relates what he himself, as being blind, felt. He says nothing of the spittle. Received sight — more exactly, "recovered sight." The organs of sight existed; but they could not be used until this miraculous intervention. He recovered his natural right and power to see.

Our lesson omits the investigation of the man's cure by the Sanhedrin, and his excommunication because he insisted that his Physician was "a prophet," and not "a sinner" and a Sabbath-breaker; and also a final interview with Jesus. Learning that he had been ecclesiastically dealt with, our Lord "found him." "Dost thou believe on the Son of God?" He inquired. Ignorant of such a being, the man asked in turn who He was. His faith was ready, but he knew not where to find "the Son of God." The revelation was immediate and definite: "Thou hast both seen Him, and it is He that talketh with thee." Instant and thrilling

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was the answer of a perfect trust: "Lord, I believe," and the man fell at His feet in prostrate adoration (W. O. H.).

### IV Inferential

1. Christ is sometimes found of them who seek Him not.

2. Parents are often to blame for the infirmities of their offspring, but not always.

3. Rather than ponder the origin of evil, we should study how out of evil God is forever working good.

4. Every life is a "day" of possibility — a day whose sun once set never returns. We ought to "make haste to live."

5. The spiritual world is lighted by a single sun — the Sun of Righteousness.

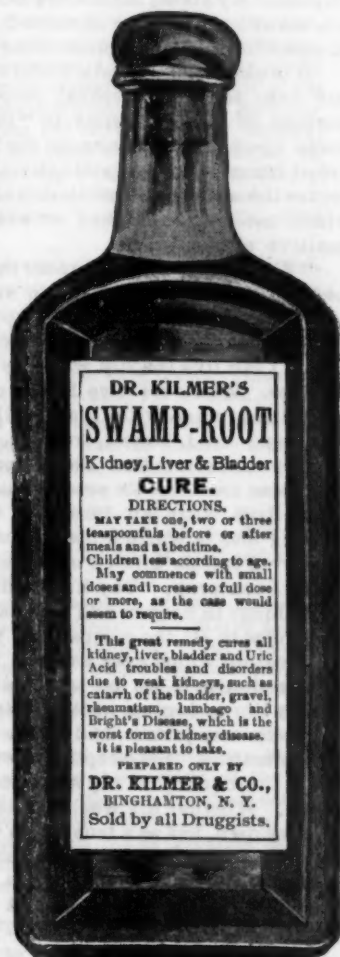
And He who "commanded the light to shine out of darkness," is willing to shine into every heart, to "give the light of the knowledge of the glory of God in the face of Jesus Christ."

6. He who is able to heal us at a word will not disdain to use means and send us on errands, it may be, with a view to helping our feeble faith.

7. When a man's spiritual eyes are opened, the change in him is sometimes so great as to puzzle his neighbors; they cannot believe it is the same man.

8. If Christ has wrought a good work in us, we ought to be willing to proclaim it and Him.

9. Fidelity to the light we have leads to greater light and more glorious revelation.



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## EPWORTH LEAGUE COLUMN

### MESSAGE TO EPWORTHIANs

from

Bishop E. E. Hoss

Methodist Episcopal Church, South

#### What Can I Do?

**T**HE great truth, that it is the chief business of the church of Jesus Christ not to nurse itself, but to carry the Gospel to a perishing world, has been so often and so impressively stated as to render its further repetition almost unnecessary. But there are many implications involved in this truth that have never yet had the articulate enunciation and the commanding emphasis to which they are entitled.

It is easy for us to talk about the world wide mission of the church without feeling any deep sense of personal responsibility for the execution of such a mission. The purpose of this brief note to "the glorious army" of Epworth Leaguers is to press home upon their consciences the fact that each one of them, according to the full measure of his gifts and opportunities, is charged with a definite task towards helping to secure the accomplishment of God's beneficent purposes concerning mankind—a task which cannot be shirked or evaded without loss of spiritual vitality and danger of positive sin.

"What can I do to promote the spread of the kingdom?" is the question that every Leaguer should ask himself in all seriousness before God. To find an answer to this question will not be difficult for those who read their New Testament with open eyes and obedient hearts. It will cover at least three points:

1. I can live the life which is prescribed in the teaching of Jesus Christ and His apostles. Whatever else I may or may not be able to do, I can at least walk worthy of the calling wherewith I am called. If my purpose is fixed, I can be pure in thought, word, and deed, honest, truthful, diligent, wise, and kind. Instead of falling into the error of supposing that the Gospel is simply raw material for discussion and speculation, I can translate its precepts into character and give them a daily expression in conduct. And what an immense contribution to the Master's service a good life is! Nothing else is worth quite so much. Better than any learned volume on the evidences is a living epistle known and read of all men.

2. I can pray. "Thy kingdom come, they will be done in earth as it is in heaven." More things in heaven and earth are wrought by prayer than men dream of. The feeblest voice in all the company of the saints helps to swell that volume of petition and supplication which ever ascends into the ear of Him who sitteth on the throne. Nor can we doubt, if we be true believers, that the cry of "Come, Lord Jesus, and come quickly!" springing as it does from the ardent desire for the universal prevalence of righteousness, justice, and truth in the earth, has much to do in hastening that glad consummation. Let skepticism sneer as much as it will, we shall keep on praying.

3. I can give of my substance to support the institutions and enterprises of the church. Whether my wealth be little or much, I can hold it and use it, not as if it were my very own, but as a trust from God, recognizing myself as His steward. With this thought always in view, I can practice the virtues of industry, thrift, and self denial, making all I can, saving all I can, giving all I can. So doing, I can both lay up treasure in heaven for myself and at the same time add the weight of my gifts to the resources of the kingdom on earth.

Dallas, Texas.

### PRAYER-MEETING TOPIC

#### Glorifying God in Our Daily Work

Sunday, March 19

REV. MATTHIAS S. KAUFMAN, D. D.

#### DAILY BIBLE READINGS

March 13. Religion in little tasks. 1 Sam. 16: 10-13.  
March 14. Neglecting no talent. Matt. 25: 24-30.  
March 15. A faithful servant. Luke 12: 42-48.  
March 16. Peaceably. Matt. 5: 21-26.  
March 17. Honesty. Luke 19: 7-10.  
March 18. Using every chance. Matt. 25: 14-17.  
March 19. Topic—Glorifying God in Our Daily Work. Matt. 5: 13-16; Rom. 12: 11.

It has become trite, and yet is still exceedingly significant, that we are not only to be good, but good for something. The supreme good of life is usefulness through the exercise of those powers which belong to Christ-like character. Our subject implies a measure of industry. This is a sterling quality, and contrasts sharply with its opposite, laziness. However, one faultless in this virtue may sadly lack in the chief end for which man was created, because it may be turned into channels of selfishness. Since motive determines the value of a grace, our daily work can be sanctified in full only when performed with the sole purpose of glorifying God. What a splendid

conception of life is given in our topic!

#### The Argument

Evil is prevalent in the world. God desires that good shall abound. Man's work takes him into all regions. If, in the place where his daily task calls him, he is like the salt which preserves and the light which brightens and beautifies, then will he carry out God's plan of saving the world.

#### Grains

1. Salt is so very useful that it seems actually essential to a high state of civilization. Where can we find a civilization of the best type without Christians and Christian principles?

2. Salt has remarkable curative qualities, and has become especially effective in germ diseases. What disease is as insidious and stubborn as sin? The salt of Christian character can drive it out of society.

3. Salt can destroy plant life. The poisonous weeds of sin spring up on every hand. It is our work to see that they are killed out by the salt of severely honest and upright living.

4. The preservative force of salt lies in its power of destroying its evil enemies. Christians are to overcome evil with good.

#### Salt without Savor

We are told that a merchant of Sidon, to evade paying duty to the government, stored an immense cargo of Cyprus salt in some stone

cabins which had no floors. Gradually it lost its life and became useless. Having now no savor, it was fit only to be shoveled out and trodden under foot. It failed and lost its savor by coming in contact with the earth. How sad that some Christians, once vital, forceful, influential, have frittered away their living energy by allowing the sinful world to rob them of their distinctively Christian savor! How very significant the Greek word for "have lost its savor." Scholars tell us that the kindred word means, first, dull, sluggish; then stupid, silly; then insipid, flat. Can it be possible that these terms fitly describe a Christian who once was genuine salt, but has now lost his savor?

#### Salt Covenant

In the Orient salt was deemed the symbol of inviolable friendship. "The Rob Roy on the Jordan," an intensely interesting and instructive book, relates this incident showing how a Bedouin sheikh was foiled in his purpose of robbery. Macgregor and his crew had been captured by the Bedouins on the upper Jordan. The chief, seeing what he supposed was sugar, because he had never seen salt so white before, took a pinch of it, and to his amazement found it to be salt. So high was his regard for this covenant of hospitality into which he had unwittingly entered by tasting salt, that he would not rob Macgregor, although his disappointment was great. Even without realizing it at first, the enemies of our Master may find themselves becoming His friends through the purity of the lives we live among them.

#### Reflectors

1. "Ye are the light of the world." Not the sun, but the light. He is the Sun. In nature every little particle in the air helps to send forth the light; otherwise the sun would be to us only a dazzling glare. Ours it is to reflect the rays proceeding from the central Source of light.

2. A man was sent up a steep mountain with a lantern to light the beacon at the top. Climbing up in the dim twilight, he could not be seen, but the little steady light he carried was continually in evidence. So the friends below could see he was making steady headway. We are not to be seen, but the light which we carry in our Christ-illuminated lives.

3. Once a blind man with a lighted lantern sat by the roadside. A passer asked him why he, being blind, should have a light. "Oh, that is for others!" exclaimed this one who dwelt in perpetual darkness. That was his humble work, and in it surely he was glorifying God.

4. It should be esteemed a high privilege to reflect the divine Christ, God's own ideal Man.

"Though He is so bright, and we so dim,  
We are made in His image to witness Him."

#### N. E. Conference League Anniversary

Rev. Eugene M. Antrim, pastor of Trinity Church, Springfield, writes: "We have secured Dr. S. J. Herben, editor of the *Epworth Herald*, to give the address at the Conference Epworth League anniversary at Melrose, Tuesday evening, April 4. May I express the hope that the Leagues of the Conference, and especially those of Greater Boston, will be largely represented by enthusiastic delegations?"

## The Man With a Scowl

on his face this time of year is frequently a man with a heavy cough or cold. Hale's Honey of Horehound and Tar cures these ills quickly. Sold by all druggists.

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## OUR BOOK TABLE

**THE FORGIVENESS OF SINS, AND OTHER SERMONS.** By George Adam Smith, D. D., LL. D. A. C. Armstrong & Son: New York. Price, \$1.25, net.

These fifteen sermons, preached from the pulpit of Queen's Cross Free Church, Aberdeen, Scotland, are far from ordinary. All of them will richly repay reading. We must confine ourselves to the first, from which the book takes its title. It discusses the very important question: In what does the forgiveness of sins consist? He rejects, of course, the shallow view that it is the abolition of sin's consequences—a view not borne out by facts. He finds, rather, that "Forgiveness means a new relation to God; the experience of His communion and His inseparableness from those forgiven; of His love and His belief and trust in them." His forgiveness gives us new strength and willingness to bear the sufferings so long as it shall please God to continue to afflict us. To be sure, God sometimes remits to a forgiven man the consequences of his sins, but it is not common. The main blessing which comes from forgiveness is God's new trust in the soul. He has pardoned, God's belief in us, hope for us, will to work with us, trust to us of services and posts in His kingdom. This restoration to His favor is far more cheering and important than remission of penalty; the penalty is turned into blessing and enrichment of character; the sorrow abides in a measure, but it sweetens, softens, strengthens. The titles of some of the other sermons are: "The Word of God," "Temptation," "The Good Samaritan," "Gideon," "Esau," "To Him that Overcometh."

**THE DYNAMIC OF CHRISTIANITY; A Study of the Vital and Permanent Element in the Christian Religion.** By Edward Mortimer Chapman. Houghton, Mifflin & Co.: Boston. Price, \$1.25, net.

The gist and trend of the book is sufficiently indicated by a couple of quotations from the appendix, where the whole argument is summarized. The author says: "If our discussion signify anything, it is that there is room, in the Christian conception of the universe and man's place in it, for all truth; that the old distinction between sacred and secular truth has no foundation; that revelation and discovery are but different aspects of the self-manifestation of one efficient and self-consistent Power; and that all life lived in the light and use of truth is sacramental." "In this doctrine of the Spirit as the immanent or resident Force in the universe, the Ground of phenomena physical and spiritual, the Revealer of truth in every department of experience, we have a vital and co-ordinating principle, which puts the phenomena of the religious life and of physical science into natural and harmonious relation."

**HISTORY OF AMERICAN REVIVALS.** By Frank G. Beardsley, S. F. D. The American Tract Society: New York. Price, \$1.50.

While not pretending to be an exhaustive or critical treatment of the subject, this is a well written, judicious, and fairly complete account of the various revival movements which have characterized our national religious history. It takes them all in, from the Great Awakening which began at Northampton in 1731, down to Moody, Mills, Chapman, Torrey and others of our own day. The author pronounces Charles G. Finney "the greatest of American revivalists;" "it has been estimated that 500,000 souls were converted through his instrumentality." Dr. Cuyler considers that he probably led more souls to Jesus than any man of the nineteenth century. Moody the author calls "the greatest

evangelist of his generation, and one of the most successful soul winners that the world has ever known." Dr. Beardsley, though apparently not a Methodist, is very fair to our denomination, ascribing to it the chief glory in the saving of the West and South. He says, very discriminatingly: "It was this distinctly articulated system of church government, with its sharply defined functions from class-leader to bishop, that enabled the apostles and evangelists of Methodism to push their conquests and gather their harvests in such a way as to make permanent and lasting the results of their work. Of course it was not the system alone that produced these tremendous results. The system alone would have been a vain thing. But it was the system combined with a religious fervor and an evangelistic zeal such as no age since the apostolic has witnessed, that made possible the marvelous triumphs, the rapid growth, and the wonderful progress, of the Methodist Church."

## Magazines

—The *March Century* has quite a number of important articles. It opens with "A Wonder-worker in Science," which describes the surprising and almost miraculous achievements of Luther Burbank, the California producer of many most useful plant novelties. How the Russian Gibraltar was cracked open by the Japanese is interestingly explained by an eye-witness of the siege; and David B. Macgowan writes, with knowledge freshly obtained from representative Russians, of "The Outlook for Reform in Russia." Other articles are: "The First Inauguration Ball," "Philadelphia's Contribution to American Art," "Skyscrapers of New York." (Century Company: New York.)

—*Leslie's* for March continues Anna Katharine Green's detective story, and gives the second part of "The Discoverer of Alaska." The "Lords of Traffic," or the great railroad presidents of America, are well set forth, and a true episode of the Manchurian Campaign, called "The Spy," attracts attention. There is also a true story of Port

Arthur, and an account of Mormonism as it actually is, under the title, "Mormon or Patriot." (Frank Leslie Publishing House: New York.)

—*McClure's* for March opens with "The Subway Deal, or How New York City Built Its New Underground Railroad," by Ray Stannard Baker. The editor calls it "The story of the travail of a modern city in bringing forth a great public work; how the will of the people, opposed by the street-car monopolies, deflected through the political boss, ineffectively enforced by the Rapid Transit Commission, blunted by its own dumbness, finally found expression in a great work; and how, at last, following the common fate of such enterprises, the Subway is nourishing a new private monopoly, more piratical than any of its predecessors." Samuel Hopkins Adams tells of the marvels of "Modern Surgery;" John McAuley Palmer satirizes the fetish of party loyalty, being helped to show up its absurdities by some sketches from Frank Beard; and Henry A. Castle tells about "Careless, Ignorant and Defiant Postmasters." (S. S. McClure Co.: New York.)

—The *Nineteenth Century and After* for February tells about "Russia's View of her Mission," "Moral Teaching in Japan," "Japan's Debt to China," "The Balance of Naval Power," "Henry Parry Liddon," "Training of the Youth of England," and other such topics. (Leonard Scott Publication Company: New York.)

—*Mind* is the leading exponent of "New Thought," edited by Charles Brodie Patterson and John Milton Scott, issued monthly by the Upland Farms Alliance at Oscawana on Hudson, N. Y., for \$2.50 a year, and is now in its 15th volume. The two editorials of the February number are entitled "Climbing Yet" and "Perfect and Eternal."

—The special features of the *American Monthly Review of Reviews* for March are an article by Dr. E. J. Dillon on "The Doom of Russian Autocracy" (including an account of the events of Sunday, Jan. 22, of which Dr. Dillon was an eye-witness); a survey of the Santo Domingo situation by Prof. John Bassett Moore; "The Rise of La Follette," by Walter Wellman; "A Civic Awakening at the National Capital," Max West; "The Civil Service under Roosevelt," by William B. Shaw. The editorial department, "The Progress of the World," has timely comment on current discussions. (Review of Reviews Co.: New York.)

## New Easter Music

## SONG

## MARZO, EDUARDO

**Jesus Lives!** (Violin Obligato.) High Voice in E-flat (E-flat-a-flat). Low Voice in B-flat (b-flat-E-flat-F). .75

A singable and melodious church song, working up to a spirited climax.

## ANTHEMS

## MARZO, EDUARDO

11,370. **He is Risen! He is Risen!** .16  
Soprano Solo and Chorus.  
Melodious and genial, and not difficult.

## NEIDLINGER, W. H.

11,380. **Lift Up Your Voices Now!** .16  
Baritone Solo and Chorus.  
Written in brilliant style, and effective for either quartet or chorus.

## PARKER, HORATIO

11,372. **I Shall Not Die, but Live.** .16  
Baritone Solo and Chorus.  
Strong in conception and workmanship, dignified yet vigorous, and of true churchly spirit.

## SCHNECKER, P. A.

11,345. **Angels Roll the Rock Away.** .16  
For 6 Voices (2 Sopranos, 2 Altos, tenor and Bass).  
Written in six parts throughout, and particularly full and rich for chorus work.

## CHRIST TRIUMPHANT

By H. CLOUGH-LEIGHTER

A masterly work, free and modern in structure, for four solo voices, chorus and organ. The time required for performance is thirty minutes. .60

## CANTATAS

## VICTORY

By H. J. STEWART

A short Cantata in close accord with the joyous character of Easter-tide. It can take the place of the usual anthem, and has solos for soprano, or tenor and baritone, or mezzo-soprano. .30

## CLOUGH-LEIGHTER, H.

11,374. **Amen! Amen!** (Easter Processional for Voices in Unison.) .10

11,373. **Life Eternal.** (Easter Processional.) .10  
Two dignified and stately processional songs of great breadth, yet firm in rhythm.

## LOUD, A. F.

11,349. **God Hath Sent His Angels.** .10  
Simple in style, and might be used as a short and easy anthem.

## MANNEY, CHARLES FONTEYN

11,358. **Day of Resurrection.** .10  
11,357. **Welcome, Happy Morning!** .10  
(Voices in Unison.)  
Breathe a true carol spirit, free in melody and harmony.

No. 2 makes a spirited processional.

## NEVIN, GEORGE B.

11,344. **The Triumph of the King.** .12  
In a marked rhythm, reinforced by the sturdy impulse of the melody.

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## THE CONFERENCES

### EAST MAINE CONFERENCE

#### Bucksport District

**Lubec.**— We got the last train into Eastport before the great storm. If there is any place where the wind can blow harder than at Lubec, we do not want to go there till next summer. Five miles to West Lubec in a raging blizzard! We were obliged to surrender our horse to a kind layman and make the last half mile on foot. No service, of course; but we got some male officials together and studied the church situation for another year. All day long, next day, we were stalled behind huge drifts, piled as high as small houses. Next year we must have some snowshoes as part of our equipment; we cannot be bothered this way. The third day we dug out and got back to the village, where we put in a Bible reading in the afternoon and a sermon, followed by the Lord's Supper and quarterly conference, in the evening. Quarantines have been frequent at Lubec this year, and other troublesome matters have handicapped the work, but Rev. S. M. Bowles and family are making way for better days. Already there is a good spirit of expectation. The return of the pastor for another year is greatly desired by the people. We lodged with W. McBride, a promising young official, and supped at our old-time Methodist stand—home of Daniel Lamson.

**Edmunds.**— We were quite anxious about trains at Eastport, but found that one had finally plowed through. We took the first chance for Ayer's Junction, but only to wait nearly all day there, without dinner, six miles from our destination. What a vain thing even the iron horse is sometimes in a real Maine winter! We drove to Marion for the Sunday morning service, then back to South Edmunds for afternoon, and returned again to Edmunds for evening. Two decided to live the Christian life at the close of evening sermon. The pastor, Rev. C. H. Bryant, reported six others as having started lately. The work is moving well. A good Ladies' Aid Society has been organized at two points and is a real help. Mrs. Morgan Seeley is president at Edmunds, and Mrs. Rufus Hallowell at South Edmunds.

**Milbridge.**— We dropped off here for the fourth quarterly conference, and had a great treat for the eyes down at the Cove. Rev. T. J. Deinstadt has been going out to a school-house, and had some fine meetings, and a Sunday school of sixty or more is the result. We spoke to a packed house—boys and girls crowded two and three in a seat. Mr. Deinstadt is greatly appreciated. He will go back to the Canada side in March or April. Wish we could import a half-dozen such men into our Conference at once!

**West Tremont and Southwest Harbor.**— The town of Tremont is soon to be divided into Tremont and Southwest Harbor, on account of dissatisfaction over schools, school-buildings, etc. Our new church at Tremont is just completed in time to help start the town aright. We drove from Tremont to the Centre, Sunday morning, Feb. 5, for service, and found the work going well. We went back to Tremont for dinner, and then came the long-looked-for dedication. It was cold weather for dedications, but the chapel was filled and the people happy. We had agreed to dedicate with \$300 of debt. The trustees, in presenting the church for dedication, reported \$330 debt, so we asked for \$30, and in ten minutes got \$62. After dedication the sacrament of the Lord's Supper was observed, then all went to the pastor's "own hired house" to see the little six-weeks-old daughter of Rev. and Mrs. David M. Angel dedicated to God by baptism. Mr. Angel and his wife are greatly beloved, and their services for another year are urgently requested.

In the evening we drove to Southwest Harbor, where we preached, had the sacrament of the Lord's Supper, and held quarterly conference. The work here is in the most cheering condition we have yet seen. Manset's report was far in advance of any showing yet, and the entire charge is looking up. The ladies have reduced the parsonage debt \$50. There was a unanimous vote for the pastor's return.

**Winterport.**— We found Rev. Harry Hill on the sick list—just getting up from the grippe and pneumonia. He was unable to attend the

fourth quarterly conference, but had every matter well in hand. Evangelist Jackson has been here. Mr. Hill reported 6 received on probation, 5 from probation, and 1 by letter. Capt. W. S. Taintor was granted an exhorter's license, making two exhorters now in this church. Good reports were received from the Sunday school, Epworth League, Junior League, and Ladies' Aid Society. People said: "Don't you think of sending any other minister here this year! Everybody wants Mr. and Mrs. Hill." We do not blame the people, and hope there may arise no necessity for removing their pastor.

We were taken, by Mr. Manley Ellingwood, to Ellingwood's Corner for two nights' revival work. The first night one man, whose hair was turning gray, requested prayers. Other indications were encouraging. We lodged with Manley Ellingwood, who is just as manly as his name implies. His aged mother (86 years) lives with him. She is "as bright as a dollar"—knits and spins, etc. She arose before the elder in the morning, put a fire in the room adjoining his, softly pulled the door ajar, and went off to allow us to enjoy the warmth. Oh, how many wrinkled hands God has called into requisition to help this unworthy minister through earth's journey! ZION'S HERALD had one more subscriber when we left here. What a meeting our second night here was! At the after meeting three were on their feet at once several times. One voice broke out, for the first time, in praise to God. We left the people smiling through their tears, and mounted the sleigh for six miles to the electric at Hampden for home.

**Eastport.**— Again the seemingly impossible has been accomplished. Rev. H. G. McGlaulin and wife have been in Eastport nearly ten months. They found a debt of over \$1,300 bearing interest at 6 per cent. It had become an awful burden to the people. The men have rallied; the women have rallied everybody. Mr. McGlaulin has waded through snow, collecting money, and Saturday night, Feb. 11, every obligation was canceled, and the elder preached, Feb. 12, in a free church to decidedly happy people. To do this with business open full blast would have been a great feat, but to accomplish it in winter, with all business shut down, is a marvel, and shows how firm a grip this energetic pastor and his estimable wife already have upon the excellent people of Eastport. To God be glory for this great success! Elaborate and appropriate jubilee services were indulged in, Feb. 14. Beginning with a banquet of some 300 plates, an open fourth quarterly conference followed in the presence of a crowded house. The elder wishes the entire district could have heard the unusually fine list of reports from Sunday-school superintendent, Epworth League president, Ladies' Aid Society, trustees, W. F. M. S., and others beside the pastor. Mr. Melville Farris was granted an exhorter's license. Near the close of the business conference, Robinson Flagg made a motion for the return of the pastor, which was quickly seconded by Joseph Farris, and when the elder put the question nearly the entire audience came to its feet to favor the motion. Mr. McGlaulin made a few remarks, and produced the old mortgages, which were burned, while the people laughed and cried and waved their handkerchiefs. All joined heartily in the doxology. A fine musical program followed. Appreciative friends have made up a large purse of money in recognition of Mr. McGlaulin's extra and arduous labors in raising the debt.

FRANK LESLIE.

#### Rockland District

**Boothbay Harbor.**— "All's well" seems to be the word on this charge. The Christmas season was well filled with kindly remembrances to the pastor and his good wife. The class-meeting is a feature of church life, with an average attendance of 14 for the past quarter. The Sunday-school reports are excellent, showing a comfortable surplus in each treasury. The Epworth League continues to flourish. Mr. Roy Rowe, one of the recent additions to the church, is proving an efficient president. The Ladies' Aid is wide awake and must be reckoned as important in the general prosperity. The best Junior League on the district is only abreast of that of which Miss Stevens is superintendent. Rev. J. H. Gray has the hearty co-operation of his people. Finances are in prime condition. Boothbay Harbor is the second charge to pay the district claim in full.

**West Boothbay Harbor.**— While this is a part of Boothbay Harbor charge, it has its own Sunday school, Ladies' Aid, and regular services. And on Thursday evening, Feb. 9, its neat, convenient and sufficiently commodious chapel was dedicated in accordance with Methodist Episcopal form. The presiding elder, Rev. W. A. Hanscom, of Southport, Rev. William Wood, of Bridgton (Maine Conference), and Pastor Gray were the preachers present. A fine evening gave us a full house. Each of the preachers had a part in the simple but impressive program. Excellent selections were rendered by the choir from Boothbay Harbor, the presiding elder preached, and Rev. W. A. Hanscom proved himself a "master of arts" in raising funds to cover the small deficiency of \$250. Small? Yes, for Rockland, or Bangor, or Brewer, or even Union; but for West Harbor the amount seemed insurmountable! Yet \$200 were raised in substantial subscriptions, and Mr. Gray declares the other \$50 is sure to come by Conference time. The Ladies' Aid of West Harbor must be given the full credit for the chapel, while they are zealous to say: "It is by the sympathy and help of the people and our pastors we have been able to raise the money." A fine Parker's Pulpit Bible was presented by the pastor. The seating is by settees. An ample furnace furnishes comfortable warmth for the coldest weather. Thankfully appreciative for a comfortable school-house in which to worship in the past, the people of West Harbor are to be congratulated on having their own house of worship for the future. The outlook is most excellent.

**South Thomaston and Spruce Head.**— Good reports from pastor, Sunday schools, and Ladies' Aids gave cheer to the fourth quarterly conference. Though this charge is weak in numbers, Rev. C. H. Kenney finds a people appreciative of his faithful labors as preacher and pastor. The Ladies' Aid at South Thomaston, organized last May, have raised by hard and courageous work \$175. The report of the efficient president, Mrs. George Green, was very interesting.

**Round Pond and Bristol.**— Hard work—in which Rev. E. S. Gahan is a past-master—still in the front, special revival services on various parts of his large field, some conversions, many features of encouragement in the face of distressing losses by death, and a growing regard and love of the people, are some of the items discovered by the elder at the fourth quarterly conference. The church has been completely renovated and reopened. The debt that remains will be worn away by the courageous effort of this brave people and the Ladies' Aid.

### EASY CHANGE

#### When Coffee is Doing Harm

A lady writes from the land of cotton of the results of a four years' use of the food beverage—hot Postum Coffee:

"Ever since I can remember we had used coffee three times a day. It had a more or less injurious effect upon us all, and I myself suffered almost death from indigestion and nervousness caused by it. I know it was that, because when I would leave it off for a few days I would feel better. But it was hard to give it up even though I realized how harmful it was to me.

"At last I found a perfectly easy way to make the change. Four years ago I abandoned the coffee habit and began to drink Postum, and I also influenced the rest of the family to do the same. Even the children are allowed to drink it freely as they do water; and it has done us all great good. I no longer suffer from indigestion, and my nerves are in admirable tone since I began to use Postum coffee. We never use the old coffee any more. We appreciate Postum as a delightful and healthful beverage, which not only invigorates but supplies the best of nourishment as well." Name given by Postum Co., Battle Creek, Mich.

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in less time than might be deemed credible. Mrs. Gahan is regarded indispensable in the work of the church.

**Pemaquid and New Harbor.**—Rev. A. J. Lockhart is closing his sixth year with no loss in the high esteem of his people. No vacation for the year was taken. Three sermons, two Sunday-schools, of which he is superintendent and a teacher, besides social services, pastoral work, and *et ceteras* a score or more, form the weekly quota. Mr. Lockhart, too, has been a faithful and valuable helper on the sub-district plan. Special services have been pressed. Interest has been good, though extreme cold weather has affected the attendance. Large improvements have been made upon the church and parsonage property. The Ladies' Aid is important, active, indispensable. Here we find another case of "We do not know what we should do without our preacher's wife."

**Damariscotta and Damariscotta Mills.**—"Hard work is not one of the things our minister is afraid of," is an exhilarating comment the presiding elder hears upon this charge; and the whole statement was in italics. Eleven weeks of special services, besides five weeks of union services, and frequent trips through stinging cold and often deep snow to Round Pond and Pemaquid to assist Messrs. Gahan and Lockhart in their special efforts, was a report that seemed to justify the exuberant opinion. Twenty-five persons have expressed a desire to be Christians. Pastoral oversight is faithfully exercised. Rev. C. H. Johonnett and his family have made a large place in the hearts of the people. Methodists, Baptists and Congregationalists unite in kindest words. A fierce and startling fire on one of the coldest early morns of the winter almost destroyed the bridge over the Damariscotta River, the night we were there. Startled out of deep slumber by Mr. Johonnett's announcement that the "town" was "on fire," we hastened to the scene. We found a frightful blaze. The hydrants were frozen, the wind was a northwest gale, only two small streams were available for fighting the fire, and the firemen were coated with ice and perishing with cold. It was five o'clock in the morning. The fire had been raging two hours! There were present young men and old men, women of all ages, boys and girls, bankers, merchants, editors, artisans, mechanics, lawyers, doctors, ministers—all classes. Brethren, build a fire in your churches! Will not this answer the question—how to fill the churches?

**Sheepscot Circuit.**—It was the first blizzard we had faced for the winter. We barely got through from Damariscotta. An hour later no team could pass. The quarterly conference was held in the afternoon at the parsonage; there were present the presiding elder, the pastor, and one official member whose home was near by. Here we find a busy, faithful pastor. Special services have been held with interest. Several began the Christian life. Material improvements on church and parsonage property have been made, and the end is not yet. The work is encouraging, especially at Sheepscot and West Alna. Rev. C. F. Smith and wife are held in high esteem. The day following the quarterly conference called us to East Boothbay, but we were packed in snow. The yard was full, the roads were full, the fields were full; it was snow everywhere, and that northerly blizzard was howling with demonic fury and making the air thick with cutting, icy snow-mand. So we stayed in. Later in the day we called with the pastor upon a shut-in. We walked with uncertain steps over the tops of the



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drifts until Mr. Smith received a nervous shock by losing his companion! Nothing serious—only the pastor did not see the elder go out of sight in a snowdrift. He (the elder) emerged in time to save him (the preacher) from collapse. But the hour with Mr. Marsh and his family was a long-to-be-remembered pleasure. On the third day we got to Damariscotta—five miles—after two and a half hours, in time to lose the train for our next appointment. Here we left our team for four days and took train and boat next day for Southport.

**Southport.**—The new church is taking shape. The frame is up, and what promises to be a commodious, convenient, handsome church edifice is making progress. All services are well attended. They are still held in the town-house. The class-meetings held Sunday before service are of large import to the spiritual life. The Sunday-schools are manifesting a good interest. New members are soon to be received into the church. The financial plan adopted about a year ago has worked admirably. All bills are met to date. The elder enjoyed with keen relish the supper and sociable given by the ladies at the home of the light-house keeper at Hendrick's Head.

**Bremen Circuit.**—Special services have been held and six persons have been converted. Good interest is manifested still. Christmas was celebrated with interest. The pastor, Rev. J. N. Atwood, rejoices in a splendid fur coat and other token of appreciation. Mr. Atwood's mother keeps house for him. His sister, Mrs. Richardson, teaches in the public school near by, and forms one of the family circle. All together work for the interest of the charge.

**Waldoboro and Winslow's Mills.**—Here 5 have been added to the church, 4 have been baptized and received on probation. Nearly a month has been given in aid of neighboring pastors, Rev. Messrs. Butterfield, Atwood, and Collins. An equal extent of help has been received from these brethren. The special services have been of great interest. "I took my vacation by going out to help the brethren." A Sunday-school has been established at East Waldoboro with good promise. Rev. Thos. R. Hogue, our veteran local preacher, gave a good report, indicating he is by no means to be reckoned among the retired ones! Rev. J. E. Lombard is evidently the right man for Waldoboro charge.

**Friendship and South Waldoboro.**—Rev. C. F. Butterfield is closing his second year with good auspices. Pastoral work is esteemed essential and is looked after carefully. The debt on the parsonage is diminishing with encouraging rapidity. Finances are in very good condition. The Epworth League is alive. The Junior League is in a flourishing state.

**East Boothbay.**—We found Rev. T. W. Hunter "not quite himself" because of a severe attack of tonsillitis and grip, but on the gain. Mrs. Hunter was threatened with a like attack, which we hope was averted. We received our first introduction to the "chief man of the house"—a bright, active, good-looking little fellow (what else could we expect?) less than a year old, full of promise and wonderful possibilities. God bless the boy! May he be a better man than his father! Mr. Hunter continues to do good work. The people continually rejoice in the steel ceiling and repaired church. The money for the same is nearly raised. The Ladies' Aid Society is active in the work. The pastor expects to report "no debt" at Conference. A good spiritual life is in evidence. The Epworth League is doing well. A Junior League has been organized, with Mrs. Hunter as superintendent.

**Woolwich.**—Healthful conditions are indicated by the various reports rendered in the quarterly conference and out. Rev. Stephen A. Prince and his family are from Constantinople. He is a graduate of Drew. His acquisition of the English tongue is remarkable considering the few years he has been among us. He is a student, a good preacher, and a faithful pastor. Few men "to the manner born" have gained a stronger hold among the people in so short a time than has Mr. Prince in Woolwich. The work is going well. A very good condition is indicated in all departments. That Saturday evening class still keeps the pulse of church life beating strong. Mr. Seth Gahan, at whose home for many years the class met, died with a Christian's triumph in September last. Since then the home of A. R. Ames has been the meeting place. Mr. Prince is a constant attendant, and the people do not cease to speak of the fact. The pastor is a wide-awake man who looks after every interest.

**The District.**—Dear brethren, the Annual Conference is fast hastening upon us. There is very much to be done. Let every hour be em

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## POND'S EXTRACT

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ployed to round up the year with victory! Suffer another word relative to benevolences: Do not defer another day. Do not be satisfied till you have given an invitation to every member of your congregation to help on these claims. Give them the splendid facts of the work. Give them the facts with splendid enthusiasm, and they must become interested and will desire to help carry on the splendid work. T. F. J.

#### Bangor District

**Fort Fairfield.**—Some special services have been held, with Rev. Aaron Hartt as helper. Excellent reports were rendered of all departments of work. The pastor introduced a new feature into his report by calling upon laymen to give reports of the work at different points from their standpoint. Messrs. Taylor and Knight, and Miss Hopkins reported. The finishing of the parsonage has been delayed by the failure to receive the heating apparatus promptly. It is now ready to be occupied, and will make a cozy gem of a home. The housewarming is planned for about March 1.

**Easton.**—Matters of all sorts have been looking up during the winter months. The League at the Mills takes charge of the week-night service; at the Centre, of the Sunday evening service. These Leagues are not large in membership, but are faithful. The Sunday-schools show themselves efficient in the work. Pastor Jones is finishing a four years' pastorate with many friends in church and community.

**Mars Hill.**—Whether it storms all the time at Mars Hill, or not, the writer cannot say, but it nearly always does storm when the elder makes his visit—and this was no exception. The severe weather has cut into the work of the church, but Rev. J. L. Pinkerton is held in high esteem by all, and has good courage for the work. Services are held alternate Sunday afternoons at two union churches about five miles away. Whether anything permanent will result for the church remains yet to be seen.

**Patten.**—The fourth quarterly visit found all departments of the church work in an unusually prosperous condition. There are three Sunday-schools on the charge during the summer. Two are in school districts where it seems to be necessary to suspend during the winter months. The school at the village is unusually prosperous. Last year fourteen learned all the titles and Golden Texts for the entire year. One member of the Sunday-school has not been absent from the school for three years. Conversions have recently taken place in at least five of the classes. In January and February, 1904, the average attendance was 47; in 1905 it was 97. The Junior League is especially prosperous. The report said: "One of our Juniors was recently converted." "A good year for the Epworth League." Some books have been bought for the library. Some are pursuing the reading course. Special evangelistic services have been held in the church for two weeks with the Conference evangelist, Rev. Joseph Jackson, in charge. The meetings resulted in several conversions and a general quickening of the church and increase in the congregation.

**Sherman.**—In this scattered country neighborhood the intense cold and frequent storms have interfered very much with the services, but Pastor Cutter is much liked, and is faithfully doing his best for the work.

**Smyrna Mills.**—The largest congregation for many visits greeted the elder at the fourth quarterly visit. Special services have been held for a couple of weeks with helpful results. The pastor had some assistance in the special work.

**Hodgdon and Linneus.**—The visit to Hodgdon and Linneus was during one of the hardest blows of the winter. One man came at least three miles on snowshoes to be present at the quarterly conference. A Sunday-school was maintained during the summer at Linneus,

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where no Sunday-school had been held for ten years. The benevolences are well in now, and full apportionments will be met. A fine new heater was put into the Linneus church in the early winter. Much sickness prevails among the people.

**Houlton.**—Good reports come in from all departments of the church work. The Sunday-school should be especially mentioned. Since the new year the attendance has very largely increased. The Epworth League is active in the spiritual, social and financial work. The finances are in an unusually good condition. The pastor is paid to date, the presiding elder in full, and all benevolent claims practically collected. Several are soon to be received into the church.

**Greenville Junction.**—The elder had the pleasure of a Sunday visit at the fourth quarter. The debt is paid on the church and bell. There are no outstanding financial obligation against the church. Two were received in full. The Sunday-school is in an especially prosperous condition. A recent Sunday had the largest attendance in the history of the church. At Shirley the congregation completely filled the house. The pastor is soon to be assisted in special services by Miss Nellie D. Thompson. The society greatly needs a parsonage. It is hoped the people will have courage to build in the near future. BRIGGS.

### NEW ENGLAND CONFERENCE

**W. F. M. S.**—The Framingham District W. F. M. S. held an interesting meeting at the Natick Church, Feb. 23. Fine audiences were present, and the program was excellent. The president, Mrs. L. W. Adams, of Marlboro, was in the chair. Devotions, reports, business, an excellent paper on Japan by Mrs. Jennie Wood, an earnest appeal from Mrs. C. H. Hanaford, and some choice singing, occupied the morning. Dinner was served by the church at noon after the noontide prayer by Rev. A. W. L. Nelson. At the afternoon service Rev. A. Dight led the devotions. An address on the "Needs of the Work," by Miss Mary E. Holt, was followed by Miss Dodge, who captivated her audience by her interesting talk on the Azores, and an appeal for the Standard Bearers. The children of the Natick Missionary Society entertained the convention with excellent singing and gave a Japanese "tea party" under the supervision of Miss Dodge. A violin solo, followed by some excellent solo singing, was greatly enjoyed by the audience. MRS. L. W. ADAMS, President.

#### Boston District

**Boston Preachers' Meeting.**—Rev. Chas. A. Crane, D. D., pastor of People's Temple, warmed the hearts of his hearers on Monday by an address upon "The Good Old Songs." Next Monday there will be no session because of the meeting of the Evangelical Alliance. Monday, March 20, Prof. Karl P. Harrington, of Maine State University, musical adviser to the Joint Hymnal Commission, will speak on "The New Hymnal."

**Oxford.**—At the meeting of the fourth quarterly conference, held Sunday evening, Feb. 19, the board voted unanimously to request the return of Rev. I. A. Mesler for a sixth year. The invitation of the pastor extended to the Congregational pastor, Rev. C. M. Carpenter, and his people to worship with this church or to use the church at their pleasure during the repairing of the Congregational edifice, which was nearly ruined by fire on the morning of Feb. 19, was ratified.

**Jamaica Plain, St. Andrew's.**—At the February communion Rev. J. H. Tompson received 4 into full connection and 1 on probation. The fourth quarterly conference passed resolutions of great appreciation of the services and brotherliness of the presiding elder, Dr. W. T. Perrin. The pastor asked for appointment elsewhere.

**East Douglas.**—The townspeople of all races and denominations assembled in the Methodist Church, Thursday evening, March 2, to give a farewell reception to Rev. Shirley D. Coffin ere he starts for Africa. Mr. Coffin has won all hearts by his Christlike interest in everybody and his self-sacrificing devotion to his work. That he was completely surprised was a great satisfaction to those who had planned the affair. Harry Nelson had charge of the program, which included music and words of affection and God-speed from pastors of the neighborhood, among them Rev. Mr. Blanchard of the Congregational Church, Rev. B. L. Jennings of Uxbridge, Rev. Wesley Wiggin of Whitinsville, and Presiding Elder Perrin. Dr. Paul F. Els, in behalf of the Sunday-school, presented Mr. Coffin with a Bible. In response to these expressions of esteem and love Mr. Coffin spoke tender words of gratitude to God and to the people, and appealed to them to be true to Christ and His church. Refreshments were served after the formal exercises, and a delightful social season was enjoyed, during which many took the opportunity to speak personal words of appreciation to Mr. Coffin. The absence of Mr. Carpenter, superintendent of the Sunday-school, because of a serious accident, was much regretted.

**Worcester, Tri-Unity Campaign.**—The Tri-Unity campaign between Trinity Methodist Episcopal Church, the Old South Congregational and the First Baptist, is worthy of note in the HERALD. It began Feb. 16. Large crowds and deep spiritual interest characterized the meetings. On Sunday night, the 12th, two services were held, one in Trinity Church, which accommodates 1,800 people, and one in Franklin Square Theatre. The church was filled, and a thousand people who could not gain admission were turned from the door of the theatre. Large crowds gathered every night through the week, and on Sunday night, Feb.

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29, a service was held in the Old South Congregational Church and one in Mechanics Hall, the largest auditorium in the city. About 1,000 people were in the church service, and the hall was packed, 2,000 strong, and easily 2,000 people were turned away from the door. The doors were closed at least twenty minutes before the hour announced for the service. The campaign closed on the night of March 5 with two large meetings, one in Trinity Church and one in Mechanics Hall. The church was filled, and about 1,600 people were in the hall. During the campaign about 200 people have begun a religious life. The meetings have been deeply spiritual, and the churches have been greatly quickened.

**Worcester, Park Ave.** — The fourth quarterly conference of this church was held last week. The reports submitted showed the society to be in excellent condition. Rev. A. C. Skinner, the pastor, is closing a three years' pastorate. When he came the membership of the church was 222; now it is 324; 124 names having been added to the roll. The conference unanimously extended a rising vote of thanks to Mr. Skinner for his faithfulness. While Park Avenue anxiously desires his return, it is understood that he is urgently wanted by several larger churches.

**East Dedham.** — This church was the scene of unusual interest and inspiration last Sunday, when 30 persons came into fellowship of the church — 15 on probation and 15 by letter and transfer. Standing in front of the altar, the line extended across the church from wall to wall. A large number of those admitted are young people active in the Epworth League, and give to the future a most encouraging and hopeful outlook. The pastor, Rev. Walter Healy, was assisted in the services by Rev. E. W. Virgin. At the fourth quarterly conference the pastor's return was unanimously requested.

**Worcester, Trinity.** — Sunday, March 5, was a great day in Trinity. The morning service was one of remarkable power, 52 persons standing at the altar to be received into the church — 6 by letter and 46 on probation — and 18 were baptized, all adults. It was an impressive service and a great sight. There will be a goodly number more to come into the church on probation before Conference. Dr. S. M. Dick, the pastor, has taken 79 on probation this Conference year. The church is flourishing in all departments of work.

#### Cambridge District

**South Framingham.** — This church has another prosperous year, in spite of the financial pressure and the removal from town of a large number of its families. The membership is united, faithful, and full of hope for the future. Mr. L. B. Grigson is superintendent of the prosperous Sunday-school. Mr. Clifford Smith is president of a live and helpful Epworth League, which has a largely attended prayer-meeting on Sunday evening, and two regular monthly gatherings, one of which is an intensely interesting and profitable literary meeting. Mrs. Whitaker, the pastor's wife, has a large Junior League. The Ladies' Aid Society is a live factor in the work. Special revival services, with the "Hunter and Hargraves Brigade" of the Salvation Army, as leaders, were held in January, with spiritual profit to all. About 30 professed conversion, of whom some have united with the church on probation. The work of Mr. E. Tennyson Smith drew large audiences and left a good impression. This church has a Chinese Sunday school of nearly 50 members, which recently gave the pastor, Rev. N. T. Whitaker, D. D., and wife, and their superintendent, Mr. J. J. Ferguson, and others, a delightful banquet. Dr. Whitaker's going to the supply of Tremont Street Church, Boston, is regretted; his excellent preaching will be greatly missed.

**Somerville, Flint St.** — The autumn fair netted \$450. On a recent Sunday 15 persons were received — 11 from probation, 3 by letter, and 1 on probation. All bills, including the pastor's salary, are paid, and there will be no "agony" Sunday. The financial condition was never better. All departments of church work are active. The Ladies' Aid and Junior League are planning for entertainments in the near future.

The Epworth League has done much in this direction, besides being very active in Spiritual and Mercy and Help work. The fourth quarterly conference sat down to a supper prepared by the ladies, and here reports were read. The pastor, Rev. H. P. Rankin, with 22 present, including the ladies, all voting, was given a unanimous invitation to return another year.

**Newton Lower Falls.** — Much to the regret of this church, the pastorate of Rev. J. E. Lacount is drawing to a close. He has won the love and good will of all the people, and the very pleasantest relations have existed between the members and their pastor. The financial question has been an easier one than usual, although extra amounts have needed to be raised. The social and spiritual life has been constantly energetic, living, and helpful.

**Gardner.** — Special meetings held by the pastor, Rev. F. H. Morgan, have resulted in fully 25 seekers, and the end is not yet. A whole family of four was converted, one a boy of fifteen years, who had been trying hard to save money to go to school, and to help had been selling Sunday papers. Without counsel or suggestions from others, he soon decided that he could sell no more Sunday papers, and sacrificed \$1.50 each week toward his school savings. This was good evidence of sound conversion, and that real heroism is not all of the past.

**Jefferson.** — Sept. 29, 1901, Rev. Alonzo Sanderson came to Jefferson, secured the Union Chapel, which had not been used for some years, and started a mission, preaching the first Sunday himself. Afterwards he obtained the services of Rev. Oakley Earl Vanslyke, a young student just entering Boston University, who remained five months. In April Rev. John E. Charlton, another student, was sent, who remained two years, and was followed by Rev. Albert A. Feich, also a student, who remained one year. Another student was then secured in the person of Rev. Ralph A. Ward. While he was fulfilling a previous engagement, Rev. H. C. Levenworth, a student, supplied for him. Through the earnest, faithful labors of these young men, and the hearty co-operation of the people, a church was organized Jan. 29, 1905, with about twenty members. Ten or more conversions have occurred during this time. The society was organized with all bills paid and some money in the treasury. Over \$200 has been expended for repairs on the chapel and other things needed. The Ladies' Aid Society has been ready to respond to every call. Mr. Sanderson has kept a fatherly oversight of the little charge. It has been up-hill work, with some discouragement, but the people feel that under the leadership of the present faithful, earnest pastor, Rev. Ralph A. Ward, they will succeed. Mr. Ward has been invited to return for another year, and has consented.

**Newton Upper Falls.** — Last Sunday morning the pastor, Rev. O. W. Scott, received 3 persons on probation, 2 from probation, and baptized 4. Mrs. Lucie Harrison's "Trip to Japan" with the King's Herald, Feb. 27, was largely attended and greatly enjoyed.

**Lunenburg.** — Rev. Frank G. Potter received a unanimous invitation to return, but asked the presiding elder for removal. With the renovating of church property and money raised by the pastor during the last year, this is a much-improved charge. The society recently added to the record of several gifts made to the pastor and family by giving to Mrs. Potter a solid gold watch-chain.

**East Templeton.** — The fourth quarterly conference was held on Feb. 24. The reports of the pastor, Sunday-school superintendent, president of the Ladies' Aid and Christian Endeavor Society were encouraging. The Ladies' Aid Society has raised over \$160 this year, and has a balance of more than \$70 now in their treasury. The treasurer of the church stated that all bills are paid, and about \$20 on hand. The pastor reported three or four conversions, and also the sale of the South Royalston Methodist Episcopal church to E. J. Richmond, of Baldwinville. The deeds were all made out, and the transfer was made at this meeting. This brings a little over \$150 net to this church and the Phillipston

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Church together. The Sunday-school is growing in interest, and a boys' club is meeting with success. All lines of work are in good condition. An invitation was given to the pastor, Rev. J. M. Gage, to return for another year, but he declined the invitation.

#### Lynn District

**Gloucester, Prospect St.** — The revival spirit continues. About fifty, of ages from ten to fifty, have decided for the Christian life. More than one hundred have signed the total abstinence pledge. The pastor, Rev. A. M. Osgood, thus sees reward for his unceasing anxiety for spiritual results and close application to the work of his church. Rev. W. A. Dunnett, evangelist, rendered good service. During the year 25 have been received on probation and 25 have been baptized. The pastor has two training classes weekly. This church is a very beehive of industry in all departments and alive with the genuine spirit of Christ.

**Lynn, First Church.** — The pastor, Rev. R. L. Greene, D. D., has been holding special services for two weeks in a quiet way, with very excellent results. Meetings have been held on Tuesday and Friday, both afternoon and evening, a woman's meeting being conducted on Tuesday afternoon by Mrs. Greene, and a children's meeting on Friday afternoon by the pastor. A very tender and profound spiritual condition seems to prevail. The fourth quarterly conference passed very complimentary resolutions concerning the work of the last five years during the pastorate of Dr. Greene.

**Malden, Centre and Belmont.** — These two churches will begin union revival services next Sunday under the leadership of Rev. E. P. Telford, of London, assisted by the Gospel soloist, Miss Cluley Alderson.

**Salem, Lafayette St.** — Good reports of improvement continue to come from Rev. N. B. Fisk, the pastor, who is in Texas. He and Mrs. Fisk are planning to start for home, March 15, and to visit New Orleans, Memphis, and Chicago en route. Mr. Fisk also hopes to visit a sister in Wisconsin. Much disappointment is felt by the church at the announcement that he will not return to Salem, but will ask to be transferred to some locality farther removed from the seacoast and its dampness and east winds. Rev. M. V. B. Knox, the acting pastor, has made many warm friends. He recently made eighteen calls in one day — a record not often excelled by younger men than Dr. Knox. N'IMPORTE.

#### N. E. SOUTHERN CONFERENCE

##### New Bedford District

**Provincetown.** — Recently reference was made in the HERALD to the resignation of Mr. Obadiah Snow as chorister of this church after fifty-eight years of continued service. Other interesting items may now be reported. A delegation from the parish called upon Mr. Snow and presented him with a fine Morris chair as a token of esteem. The pastor, Rev. W. H. Allen, made the presentation speech in fitting words, alluding to the magnitude of the obligations of the church to Mr. Snow for his faithful and zealous work, not only as chorister, but also as class-leader and trustee, and in other offices which he had held. Mr. Snow responded feelingly to these expressions of cordial friendship and good will. It will interest all the readers of this item to recall the fact that Mr. Snow was the composer of the words and music of the popular hymn entitled, "World of Light," the chorus of which is so familiar:

"We'll be there, we'll be there,  
Palms of victory, crowns of glory, we all shall wear;"

also many other hymns, among them, "Softly sing when I am dying."

**Wareham.** — It pains us to report that the pastor, Rev. E. E. Phillips, on account of continued ill health, will ask for a supernumerary

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relation at the coming session of the Conference, hoping that a year's rest will restore him to health. A year ago the town of Wareham asked the ministers of the place to act as a committee on suppression of crime. It was accepted, but through removals the work fell largely upon Mr. Phillips. His report for the year appears in the *Republican Standard* of New Bedford, occupying nearly a column. It is a very interesting document, to which only brief reference can now be given. Some of the results secured are: 18 liquor seizures of about 700 gallons; and about 10 barrels seized from express wagons; number of arrests, 33; number of convictions in Wareham, 32; convictions at superior court, 9; acquittals at superior court, 1; paid into town treasury in fines from Wareham court, \$1,300; expense of town, \$1,200. In concluding his report, he says: "I have no special desire to be engaged in work of this kind, but I have performed it to the best of my ability without prejudice or partiality."

At *East Wareham* a committee was raised at the fourth quarterly conference to solicit funds for the ensuing year, with the hope of obtaining enough to support a pastor, thus separating themselves from the Wareham charge.

*New Bedford, County St.* — The fourth quarterly conference, recently held, was the largest in the history of the present pastorate. Reports from every organization were presented and read, showing healthy conditions and growth. A piano costing nearly \$600 has been paid for. Resolutions of appreciation were unanimously passed to Benjamin Anthony for his service as treasurer of the board of trustees for a period of over thirty years. The pastor, Rev. Joseph Cooper, was unanimously invited to return for the third year. He accepts, if the Bishop concurs.

*Fairhaven.* — Recently the Ladies' Aid Society of this church entertained the pastors and officers of the other Fairhaven churches at a supper in the church vestry. After supper happy speeches were made by Revs. Wm. Brunton, Wm. Carruthers, and Presiding Elder Ward. A pleasing program followed, given in the audience-room of the church, after which the fourth quarterly conference was held. The pastor reported the average attendance of the Sunday-school for the year as 175. The question of a pastor was settled by the unanimous request that the present incumbent, Rev. M. B. Wilson, be retained for the coming year.

*Taunton, Grace.* — On Feb. 5, the pastor, Rev. J. A. L. Rich, D. D., received 4 on probation and 4 by letter. A deep religious interest is manifest among the young people of this church, which promises much good for the church.

*Taunton, Central.* — The writer frequently hears a good report concerning the pastorate of Rev. W. A. Luce. Recently 3 young people united with the church from probation and 2 by letter, and there is a spirit of union and love here heart cheering to see. The fourth quarterly conference has been held, and the pastor was unanimously and enthusiastically invited to return to old Central Church for the fourth year. This will make his seventh year of service in Taunton, and this year completes thirty years of his service among the leading churches of our Conference. Mr. Luce has just been invited to preach next summer at Martha's Vineyard Camp-meeting.

*Ministerial Association.* — The February meeting of this district was held with our church at North Dighton, Feb. 20 and 21. Presiding Elder Ward was in the chair and conducted the devotional exercises. In the absence of the secretary, Rev. Geo. Brightman, Rev. C. E. De La Mater was chosen secretary *pro tem*. An excellent program had been prepared by the committee, of which Dr. M. S. Kaufman was chairman. A paper on "Systematic Benevolence" was read by Dr. J. A. L. Rich. Emphasis was placed on systematic giving, the essayist did not advocate the "tithe." Several brethren testified to having adopted the plan personally, and had found great joy in giving. "Aggressive Evangelism" was presented by John Thompson in a way which fittingly led up to a half-hour of earnest prayer and renewed consecration on the part of all present. The sermon of the evening was preached by E. J. Ayres, who took for his text Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you," etc. The sermon was a clear setting forth of the essence of the Gospel for the

evangelization of the world. A profitable altar service, conducted by R. C. Miller, concluded the services of the day.

Tuesday morning the first paper was given by H. H. Critchlow on, "How to Stop Leakage between Sunday-school and Church." The Sunday-school should aim to make Christians, hence supplements the true home. He advocated the use of the Leagues and clubs for the training of the young, which is the method successfully employed in his own church. "Phillips Brooks" was the theme of Thomas Tyrie, his paper being based on the recent published life of the great preacher. The story of that life, so full of helpfulness to ministers, was told in Tyrie's delightful way of presenting a character-study. Prof. M. D. Ruell favored the meeting with a paper on "Paul's View of Christ's Resurrection." He interpreted Paul's vision of the Christ with his accustomed vigor and thoroughness, and inspired all hearts by his presentation of this great Christian doctrine. In a lighter vein we listened to "Personal Observations in Palestine," as told by E. F. Studley, and his account was well received. The last paper, on "The Common Priesthood of Believers," was read by G. H. Bates. The truth emphasized was the great privilege of the laity to become priests unto God. The closing sermon was preached by Eben Tirrell, from the words: "If any man will do His will" (John 7:17), urging submission, surrender, and consecration. Resolutions appreciative of the courtesy of the pastor, Rev. J. S. Bridgford, and the hospitality of this people, were adopted. It is noteworthy that from this church seven ministers have gone forth to preach the Gospel, Dr. Charles H. Payne being the most widely known. The first lay delegate elected from this Conference to the General Conference in 1872 was a member of this church. This Preachers' Meeting proved one of the best held for years. MELIOR.

#### Norwich District

*Mapleville.* — A new church, a long felt necessity in this growing village, is now a probability of the near future. Mr. Joseph Fletcher, the owner of the Coronet Worsted Mill, has offered a suitable lot and \$1,000 as a start towards the accomplishment of this cherished purpose. The quarterly conference gratefully accepted the proposition, and appointed a building committee who will secure plans and other subscriptions, thus seeking to push the project to an early consummation. Recently 4 have joined on probation, and the work is moving hopefully under the faithful labors of the pastor, Rev. E. S. Hammond.

*Manchester.* — Material and spiritual prosperity has crowned the earnest labors of Rev. W. F. Taylor with this people. A debt of \$761 has been paid off. Sanitary and other needed improvements have been made on the parsonage at a cost of \$325. A Woman's Home Missionary Society was recently organized with a membership of 26, which gives promise of great usefulness. The Sunday-school and Junior League are doing excellent work among the little folks, and are both well sustained in interest and attendance. Recently 4 persons were received to full membership, 3 by letter, and 7 on probation. All departments of the church are moving forward, and a spirit of great hopefulness and courage possesses the people.

*Colchester.* — Presiding Elder Bartholomew has secured Rev. Frank A. Van Scriver as a

supply for the pulpit of this charge, much to the pleasure and satisfaction of the people.

*Hazardville.* — The pastorate of Rev. G. A. Grant over this prominent church is giving very great satisfaction to the people. Notwithstanding many recent removals on account of the closing up of the powder works, the reports at the fourth quarterly conference were very encouraging, showing a good degree of prosperity in all departments of the work. A unanimous invitation for the pastor's return was heartily extended and as heartily received.

*Warehouse Point.* — Rev. W. H. Dunnack is carrying forward the work of this delightful charge so prosperously that the people declared, by a rising vote of the fourth quarterly conference, that he could not be spared, and must continue his pastorate among them. It is the case of a worthy pastor and an appreciative people. A pastor that draws and a church that holds — that makes success.

SCRIPTUM.

#### Brockton and Vicinity

*Pearl St.* — Feb. 20, union evangelistic services began in this church, Rev. G. E. Mossman, pastor. Feb. 5, 2 were received upon probation and 2 by letter. Mr. Bradford Packard of this church has just paid his fifty-first successive subscription to ZION'S HERALD. This church has been making spiritual and temporal improvements all the year.

*South St.* — Rev. S. E. Ellis is having high tide in his church. A young men's praying band has been formed, without suggestion from the pastor, and God has used them very successfully in neighboring churches. A well-known converted ball-player is the leading spirit. Feb. 5, 4 were received upon probation and 2 by letter. From Feb. 6 to Feb. 19, union services were held in this church, the four Brockton pastors uniting in great harmony. Ever since this campaign began, early in January, the city pastors have exchanged each Sabbath morning. Sunday, Feb. 19, Dr. L. B. Bates, of Boston, addressed a large mass meeting, and several publicly sought Christ.

*Central Church.* — The union services began with this church, and its members have faithfully supported the subsequent gatherings in the Franklin, South St. and Pearl St. churches. Nearly every Sunday for two months there have been seekers at the altar. During January, 13 were received upon probation. The trustees have issued their statement of the church debt, showing that \$20,198 has been paid, leaving a balance still due of \$6,144; the total number of contributors was 421. Rev. J. S. Wadsworth is pastor.

Brockton Methodism is flourishing. Rev. Gustaf A. Nystrom, pastor of the Swedish Methodist Church, at the last city preachers' meeting reported an old-time revival interest in his church. There is a meeting for prayer of all the evangelical pastors of the city every Saturday.

*Middleboro.* — At the fourth quarterly conference, Jan. 24, Rev. O. E. Johnson was unanimously invited to return for another year. All departments of the work are encouraging. An average attendance of 50 at the class-meeting was reported. The benevolences are in excess of last year. Plans are already made for a union evangelistic movement for Middleboro and vicinity. The missionary convention made a profound impression. A large number have been received upon probation in this church within

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the last six months, and another class of probationers will be formed the first Sunday in March.

**Whitman.** — On Feb. 5, 11 were received upon probation and by letter by Rev. H. W. Brown. As a result of the meetings of Evangelist J. C. Fischer, of Wickford, R. I., 9 have been received upon probation, and others will be received later. Wise methods and straight preaching characterized Mr. Fischer's labors. Whitman heartily endorsed him. Mrs. Mary Farley, widow of Rev. Orville A. Farley, has taken up her residence in this town, where she has many warm friends.

**East Weymouth.** — The Gospel Team of Boston University Theological School conducted a three days' successful mission in this church in January. More than 400 persons were present at their Sunday evening service. Holy communion was administered, Feb. 5, at 8 A. M. This church will elect its trustees by a public meeting. At the annual fair \$200 was netted, under the management of Mrs. Charles Harrington, president of the Ladies' Aid. "The Litany of Souls," for use at services for the dead, written by the pastor of this church, Rev. W. H. Butler, and used by him at every funeral that he has attended for the last five years, has been accepted by our publishing house, and will appear in due time.

**Cochesett.** — The fourth quarterly conference, Feb. 9, found all bills paid. The pastor, Rev. W. B. Heath, was unanimously invited to return for the tenth year. Christmas was observed by the Sunday-school in bountifully remembering the pastor and his wife. At Thanksgiving the

Epworth League sent a barrel to the Deaconess Home in Providence, and at Christmas the Home was again remembered. L. B. C.

#### Providence District

**Newport, Thames St.** — The annual meeting of the Methodist Social Union was held with this church, Feb. 23, and was a pronounced success. Whatever may be the fate of such unions elsewhere, there are no signs of decadence apparent in the Newport one. It has seldom or never had a more prosperous year financially and socially. A large list of new members was added. Dr. Frederick Bradley, whose presidency for several years has been highly appreciated, tendered his resignation, but the Union with great unanimity prevailed upon him to withdraw it. He was re-elected, as were also all the old officers and executive committee. The hospitality of the entertaining church was unbounded, and more than a hundred sat down to the enjoyment of a fine menu. The tables were decorated attractively and lighted with candles in silver standards. The musical program included selections by the Algonquin Mandolin Club, an exquisite violin solo by Prof. Lodter, and two soprano solos by Mrs. Carroll, accompanied by Miss Alice Banning. Rev. J. Francis Cooper, of the Trinity-Union Church, Providence, was the speaker of the evening, and his subject was: "Some Products of Christianity." An increasing interest was manifested to the close of the effort, which was full of close reasoning, bright thought, and illustrations that illustrated. Mr. Cooper was pastor at the Middletown Church thirteen years ago and continues to hold a high place in the affections of that people. Many of them were present and in the most happy manner crowded around him at the close of his address. Rev. and Mrs. A. P. Record of the Unitarian Church were present as guests. Mr. Record made a pleasing response to the call of the president.

**North Attleboro.** — The pastor, Rev. J. W. Annas, is having success in this new enterprise, and the results are very satisfactory. All departments are well organized, and spiritual work is being done in marked degree. A very comfortable parsonage and a good salary render the first year of this work quite what was expected. On a recent evening the League of this church was entertained by the Attleboro League.

**Central Falls.** — The work here is outgrowing the plant, and a committee was raised recently to secure additional funds to put the property into shape to accommodate the work. About \$1,800 is in hand, and \$5,000 is needed. Rev. J. H. Buckey, the pastor, is leading the people to do the large things that are necessary. Several times in the past additions have been made to the Sunday-school room, which in turn had to be displaced by larger additions. Mr. Buckey wisely advocates the economy of adequate provision, and this time the officials are planning to the extent of their financial ability. The large increase is in the Sunday-school.

**Providence, Asbury Memorial.** — A banquet was served here to about 300 representatives of the Leagues in Providence and vicinity. The affair occurred on Washington's Birthday, and was in charge of Rev. H. E. Murkett, president of the District League, and pastor of this church. A local union was formed with constitution, etc. KARL.

**Woonsocket.** — *Multum in parvo* can well be applied to the church at Woonsocket, for though comparatively small in membership, it is much alive in work. The helpful services during the Week of Prayer were followed by an instructive address, given Jan. 15, by Rev. Dr. C. M. Melden, of Mathewson St. Church, Providence, upon "Educational Work among the Colored People of the South." Jan. 17, the W. F. M. S., having issued a dainty prospectus for the year, held its first meeting to study Japan, using "Dux Christus" as text-book. Mrs. W. K. Gardner, Providence District secretary, was the guest of honor. Feb. 2, the League gave a delightful valentine party at the home of the church chorister, when a neat sum was realized for the treasury and a donation sent to a needy church in Mexico. Feb. 9, the pastor, Rev. F. H. Spear, and wife gave a reception at the parsonage to the officers and teachers of the Sunday-school. Lincoln's Day, Feb. 12, was observed by the League at the Sunday evening service, when special exercises were held in the

interest of the Freedmen's Aid Society. The Providence District Ministerial Association held its semi-yearly meeting in Woonsocket, Feb. 12 and 14, when some twenty-five ministers were entertained by the Ladies' Aid Society. The Standard Bearers, who have issued a neat calendar, began the study of Japan at the February meeting, using "Sunrise in the Sunrise Kingdom" as the text-book. Maps, flags, photographs and curios illustrated the excellent papers. Feb. 21, the W. H. M. S. observed the silver anniversary of the founding of the society by a quarterly tea at a beautiful home, when a goodly sum was pledged toward the \$200,000 debt. The choir, under the direction of Mr. Frank E. Kettlety, gave a most successful concert the last of February. The pastor preaches once a month to the children. The church has been favored with grand sermons by Rev. Lyman G. Horton, of East Greenwich Academy, and Presiding Elder Coultas.

#### VERMONT CONFERENCE

##### St. Albans District

**Enosburg Falls.** — Rev. G. W. Hunt has arrangements well in hand for the entertainment of the Conference; and, unless something unforeseen occurs, accommodations will be found for all within easy reach of the church.

**Waitsfield.** — This charge is seeking to interest and use the men. A "Gentlemen's Association" has been organized, which gave a fish chowder supper, Feb. 14. In connection with this an entertainment was given by Miss Mabel Hamilton, of Montpelier Seminary, and a local orchestra. This put \$40 into their treasury. The church has recently suffered the loss of one of the stewards, L. M. Learned, who passed to his reward, Feb. 8.

**West Enosburg.** — During the month of January Rev. W. E. Newton received 44 on probation. These young Christians are developing a vigorous spiritual life which is a source of joy to those watching over them, and an inspiration to the general life of the church.

At North Fairfield, a farming community, a midweek prayer service is held, with an average attendance of 33 since it was started. Such a record might well lead some other churches to consider their ways. Donations have been given the pastor to the amount of \$40. The



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## ZION'S HERALD

36 Bromfield St.,

Boston, Mass.

quarterly conference has given him a unanimous invitation to return for another year.

**Underhill.** — Rev. O. L. Barnard and wife were reminded, Feb. 10, that it was the 25th anniversary of their wedding day. The people from Underhill and Jericho, 107 strong, gathered at the parsonage, extending their congratulations and presenting substantial tokens of their hearty good-will and love to the value of \$42. A reminiscent and appreciative poem was read, which a larger circle of his friends would enjoy reading could it be reproduced here. At the fourth quarterly conference resolutions were read expressing in fitting words the love and esteem in which Rev. C. S. Nutter, D. D., was held by the charge, and the great satisfaction felt that they had been permitted to enjoy his wise administration as presiding elder for the past six years. The year has been a good one on the charge. Feb. 12, 6 were received on probation, making 25 for this Conference year. Mr. Barnard is one of the men who will probably not have any packing to do this year.

**Lectures.** — Mr. J. W. Pomeroy, of Enosburg Falls, attended the Fourth World's Sunday-school Convention held in Jerusalem one year ago. We are glad to say that he is prepared to speak on the following subjects: "Sights and Scenes on a Trip to the Orient;" "Across Galilee to the Sea of Gennesaret;" "Fourth World's Sunday-school Convention;" "Sights and Scenes about Jerusalem." He will soon be prepared to speak on Egypt, Italy, etc. Mr. Pomeroy is not entering this field for the sake of the money there may be in it. Write him, and you will find his terms most reasonable. He has spoken in several places, giving general satisfaction in every case. These lectures should be of great interest and profit to the young people of our Leagues, and to the churches. It will be doing the people a favor if they are given an opportunity to hear Mr. Pomeroy. RUBLIW.

#### Montpelier District

**Brownsville.** — A unique gathering was held here on Feb. 22, which the papers reported as a farewell reception to the pastor, Rev. F. H. Roberts, but which some of the people insisted on calling a good-will reception. It had become generally known that this was to be the last year our brother would remain in the active work, and about 200 gathered to show their appreciation of his ministry. The church was beautifully decorated, and an unusually interesting program was carried out by the choir, assisted by some out-of-town talent. Rev. W. N. Roberts, a brother of the pastor, furnished a rhyme of interest to all, rehearsing many facts concerning the life of the chief personages of the evening. Anyway, Brownsville knows how to do things. Mr. Roberts expects to retire to his farm, recently purchased, and for the present make his home in Brownsville. For forty-three years he has been an itinerant minister, and well deserves a rest.

**Pittsfield.** — Mention was made in a former communication regarding the departure for the West of Rev. J. W. Hitchcock. For various reasons delay has been made, and now information is at hand that, on Feb. 16, his wife passed

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away after an illness of about ten days. The funeral was held at the church on Sunday, and on the following day the body was taken to East Franklin for burial. W. M. N.

#### St. Johnsbury District

**Barre** is still forging ahead. Our church here is probably the largest Methodist body in the State—over 450 full members and 100 probationers; nearly 500 in the Sunday school, with an average attendance for the last year of 218. It is cheering to note that our growth has just about kept pace with the increasing population of the city, save that the Sunday-school has not, in the last ten years, grown in that proportion. The church will report \$2,650 increase in property this year by the placing of its fine organ. It is to be hoped that the stewards will at once provide an advance in salary, as the present figure is quite inadequate for living in Barre. It is probable that the property held ought to be placed at a higher figure, as the old church and the site it occupies are coming to be very valuable. The pastor, Rev. R. F. Lowe, reports a considerable class as ready for reception in full. No change is desired in pastor. Mrs. Lowe has her father and mother with her this winter.

**Pittsfield** has had a well-sustained work during the year, and, despite some embarrassment in warming the church, has kept congregations and Sunday-school well up. The finances are as well provided for as usual, but the brethren here have not yet reached perfection along that line, though for many years "groaning after it." Mr. H. Q. Perry begins, with 1905, his second half-century as Sunday-school superintendent, and is still in the choir, where he has sung for sixty years. One of the leading soprano singers of that choir, for some forty years in her place, Mrs. Cairn Blaisdell, is now lingering in the latest stages of consumption.

**Marshfield** has been holding a steadier pace than in some former years, and presents some hopeful reports. The work has been diligently prosecuted by the pastor, Rev. F. W. Buck, though some of the strongest supporters have removed or dropped in their place. If the people in the community could see the value of strong church work, and rally to its support, we might have a vigorous, aggressive force of religious workers in this place. The veteran choir-leader, Chas. Shepard, still mans his post well, where he has stood above forty years, and at least one steward, Daniel Holcomb, has seen about the same period of service. The society

has made provision for recarpeting the church, and the carpet will soon be procured. J. O. S.

#### N. E. Deaconess Aid Society

It was in response to invitations issued by Dr. and Mrs. S. A. Tuttle that about three hundred people gathered at their home in Hyde Park, Feb. 23, in honor of the birthday of Mrs. Harry Tuttle, bringing with them tiny silk bags containing as many pennies as they had lived years, which should swell the funds of the New England Deaconess Aid Society. The object of the occasion was to give an impetus to the increase of the Hospital Fund, recently started by this Society, and the purpose was heartily endorsed by the guests, as the little bags bore testimony, many of the friends having lost the accustomed sensitiveness on the point of age, their gifts proclaiming them centuries old.

Very informal was the gathering of the afternoon, whose exercises were prelaced by prayer for God's blessing on the hour of pleasure, led by Mrs. L. J. Birney. Miss Batts, superintendent of the Hospital, spoke briefly concerning its pressing needs, and Miss Harding emphasized the extensive work it is doing, in spite of its very limited resources. Beautiful solos were rendered by Miss Ethel House, of Hyde Park, and a social hour was greatly enjoyed late in the afternoon, when the hostess presided over the birthday feast.

The reception of the evening assumed a more formal character, and the guests, upon arrival, were presented, by lady ushers, to the receiving party, consisting of Mrs. F. A. Patterson, president of the Society, Mrs. George B. Law, Miss Adelaide B. Slack, Mrs. George F. Washburn, Mrs. L. J. Birney, and Miss S. Gertrude Mayo. Vocal, piano and violin solos, and readings contributed to a most enjoyable evening. The Society extends hearty thanks to Dr. and Mrs. Tuttle for their gracious hospitality, in providing this most delightful social function, as well as for the goodly sum realized. It is possible that others, seeing their good works, may desire to imitate their example. To any such we would say that our coffers are not yet full.

S. GERTRUDE MAYO, Rec. Sec.



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## New England Methodist Historical Society

The librarian reports the gift of 75 volumes and 1,485 pamphlets, mostly to complete files of various publications, received in exchange for a large number of duplicates from the library of Drew Theological Seminary. We have also received 13 volumes, 11 photographs, and 1,008 pamphlets from the library of Rev. Dr. S. F. Upham, late professor in Drew Theological Seminary. Smaller gifts have also received a cordial welcome.

Many of the ministers of the New England Conferences will soon be moving to new fields of labor. Many accumulations which would be of great value to us, or could be exchanged for valuable additions to our library, will be thrown away, if they are not sent to us. Conference Minutes, catalogues, magazines, pamphlets, books, relics, are all in line, especially anything which can illustrate the history of New England Methodism. We are satisfied that a large amount of invaluable material is lost, which might have been saved with a little care. Do not hesitate to send what you can spare that may help us to a fuller possession of the treasures of a past and passing Methodism. Address N. E. Methodist Historical Society, Room 4, 36 Bromfield St., Boston, Mass.

The 25th anniversary of our Society will be celebrated in May next. Bishop D. A. Goodsell has kindly consented to deliver the address. We are hoping for a notable gathering of Methodist leaders, with corresponding enthusiasm and devotion to the great cause it represents. Many will doubtless plan to sit around our festive board and gather fresh inspiration for an aggressive future.

(Rev.) GEORGE WHITAKER, Librarian.

**BANK STOCK FOR SALE** We offer for immediate acceptance only, a few shares of our bank stock at par—\$1.00 per share. Eight per cent. per annum guaranteed. Only 100 shares will be allotted to any one city. Those who send money first will get this stock, and others will not.

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A special pamphlet has been printed that gives complete information. This will be mailed to anybody desiring it upon application to

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## To Presiding Elders and Pastors

Before the General Conference Commission of the past quadrennium goes out of existence, it is compelled to make one more presentation and plea.

At the close of the session at Los Angeles, as was stated before, there was a deficit of \$12,000. We were directed by a vote of the General Conference to borrow this amount and appeal to the churches to raise and pay their apportionments. The whole embarrassment has arisen and continues because some churches, and almost entire Conferences, seem indifferent to this claim. We asked at first, and ask now, for the apportionments—nothing more.

The Spring Conferences will soon meet. Will not presiding elders and pastors make, then, the best report possible? We also request deficient charges in the Fall Conferences to report to the publishing agents, or to Oscar P. Miller, treasurer, Rock Rapids, Iowa, by May 1, that then all contracts may be fully canceled and the last dollar paid.

This missive is not for Conferences and charges having paid their apportionments. We hope it may be the last needed appeal to all others. Now, as formerly, we, as servants of the church, and under the direction of its authority, come to you in behalf of the church's interest and good name.

HENRY SPELLMEYER,  
W. F. WHITLOCK,  
OSCAR P. MILLER.

## CHURCH REGISTER

Conference	Place	Time	Bishop
Eastern Swedish,	Boston,	March 30,	Fowler
New York East,	Waterbury,	April 5,	Warren
New England,	Melrose,	" 5,	Fowler
New York,	New York,	" 5,	Hamilton
Troy,	Saratoga,	" 12,	Warren
Maine,	Gardiner,	" 12,	Fowler
New Hampshire,	Claremont,	" 12,	Goodsell
N. E. Southern,	New London,	" 12,	Hamilton
East Maine,	Bangor,	" 19,	Goodsell
Vermont,	Enosburg Falls,	" 19,	Moore

**WANTED.**—Bishop William F. Oldham has sent to the Mission Rooms at New York the following call for a worker for the Malay Peninsula: A missionary-hearted teacher, a minister or layman, unmarried. A converted man with love of teaching, and tact and godly zeal, and a college education. Such a man is needed for the Penang Methodist High School, Penang, Straits Settlements. Write for further information to Dr. A. B. Leonard, 150 Fifth Ave., New York.

**W. F. M. S.**—When the district secretaries send in their orders for the General Executive Reports, an extra copy will be put in the package for each. This will save the expense of single postage.  
J. F. SMALL.

**EVANGELICAL ALLIANCE.**—The Evangelical Alliance of Boston and vicinity will meet in Park St. Church, Monday, March 13, at 10:30 a. m. The subject for consideration will be, "Evangelism." Addresses will be made by Rev. Alexander McKenzie, D. D., of Cambridge, and Rev. Llewellyn L. Henson, D. D., of Providence, R. I. Brief reports of noted evangelistic campaigns will be given.

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**W. F. M. S.**—A meeting of Boston District Association, W. F. M. S., will be held at Stanton Ave. Church, Dorchester, Thursday, March 16. Sessions at 10 and 1.45. A varied and interesting program has been prepared, including an original story by Mrs. Minna C. Stanwood.

Luncheon for 15 cents. Take Norfolk St. car at Dudley St. Terminal, Elevated—about 30 minutes' ride. Stop at Stanton St. Steam-cars at 9.07, and every hour, from South Station. Stop at Dorchester station.

CARRIE B. STEELE, Rec. Sec.

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**W. F. M. S.**—The quarterly meeting of Cambridge District Association will be held at Epworth Church, Cambridge, Thursday, March 16. Sessions at 10 and 2. Good speakers are promised and a fine program may be expected. North Cambridge Massachusetts Avenue cars pass the church.

ABBIE HOWARD STARR, Sec.

**METHODIST SOCIAL UNION.**—The March meeting of the Union will be held in Lorimer Hall, Tremont Temple, Monday evening, Mar. 20. The program for the meeting will be a symposium on "Sunday-school Methods." Single tickets, \$1.50. Membership tickets, for the balance of the year, \$2.50. Admission fee for new members, \$1 additional. Tickets will be on sale, Monday, March 13, after 9 a. m., at ticket-office, Tremont Temple.

FREDERIC D. FULLER, Sec.

**W. F. M. S.**—The Springfield District Association, W. F. M. S., will hold a quarterly meeting in the church at Westfield, Wednesday, March 15. Two sessions—10 a. m. and 2 p. m. Following the recording secretary's and treasurer's reports full reports are expected from all the auxiliaries on Springfield District. Suggestions from branch secretary, question-box, address by Miss Mary E. Holt, corresponding secretary of New England Branch. Full attendance is urged.

Trolley passes the church. Luncheon served by the Westfield auxiliary at 15 cents.

MRS. W. FAYETTE WHARFIELD,  
Rec. Sec.

**NOTICE.**—A meeting of the Conference Temperance Society is requested after the Preachers' Meeting, Monday, March 13, in Wesleyan Hall.  
JOSEPH H. TOMPSON, Sec.

## A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 193 Notre Dame, Ind.

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## OBITUARIES

Dear one, lifted so high above our darkened day,  
We fain would follow on thine upward way.  
What bliss, undreamed of, doth thy spirit know?  
What strange, new light doth round thy foot-steps flow?

In what fair mansion, dearest, dost thou dwell?  
Who claims thy lavish love we knew so well?  
With added largess of thy power to bless,  
What ministries of helpful tenderness?

O true, unselfish heart, we need not ask —  
Or near or far, thou hast some tender task;  
Thy blessed ways of comfort well we know,  
Mayhap to our sore need thou bendest low.

O thou who walked and talked with us so late,  
Would that some vision of thy blest estate  
Might greet our yearning souls to give us cheer,  
And make us feel thy gracious presence near!

— Luella Clark.

**Leavitt.** — Mrs. Elvira C. Leavitt, wife of the late Rev. D. P. Leavitt, passed on from the beautiful surroundings of her earthly home to her "house not made with hands," Jan. 20, 1905, having walked among her friends here as a constant benediction for 75 years.

Her natural endowments were in many respects much above the ordinary. Her gentleness of spirit, combined with her intellectual strength, gave to her life a poise of serenity and simplicity which served as a charm to draw to her a very large circle of friends whose fellowship she greatly enjoyed. Added to these were the graces of the Spirit which she joyfully received in her girlhood, which developed a Christlikeness which was manifested prominently in every relation of her life.

At the age of twenty-three she gave herself to the service of the church in beautiful consecration as she became the wife of an itinerant Methodist preacher. In this new relation she became a most worthy companion and helpmate of one of the noblest, most beloved and successful ministers of Christ; her gifts and graces became prominent in every charge they served and her catholicity of spirit was the admiration of all who knew her. Every one who came into her presence became conscious of an influence which was at once strengthening and helpful to a holy life, and her memory will long be continued as precious ointment poured forth. Many have been more demonstrative than she, but none more sincere, devout and hallowing in their influence in every circle of her activities. Her interest was not limited to the extension of Christ's kingdom in the home church. She and her husband made themselves familiar with the literature of our foreign missionary work, and gave their service and their substance constantly for the awakening of interest and zeal in behalf of the benighted across the seas.

But it was in the home life, also, that our sister's influence was conspicuous. Her personal adornments being those of a meek and quiet spirit, she was capable of filling the atmosphere of the home with the fragrance of her own life. Never was a wife more devoted to a most affectionate husband. Her loving ministries were manifest during his long illness in a remarkable manner. To her three daughters, who mourn their loss, were manifest qualifications as a mother quite exceptional. Never a day was known when the home where she presided was not as an oasis which was most attractive; and her self-forgetfulness in her devotion to every member of her household was a

### FIGURES DO NOT LIE,

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of ZION'S HERALD can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

crowning glory. To her sister, Miss Luella Clark, she was greatly endeared, and the separation is felt most keenly.

A very large circle of friends will cherish a precious memory of one whom they held in highest esteem. In the homeland where no good-bys will ever be spoken we will meet her who has only gone before.

F. K. STRATTON.

**Oliver.** — Miss Emma E. Oliver, daughter of Wyman and Mary Oliver, was born, Dec. 20, 1884, at New Sharon, Maine, and passed to her reward, Jan. 6 1905.

Converted in early life, she joined the Free Baptist Church, of which her parents were members. From the first she was an earnest Christian and an active worker in the church. Having ability and qualifications in educational lines, for twelve years she taught school. Removing to New Sharon village, there being no Baptist church, she joined the Methodist Episcopal Church. In a revival meeting under the pastorate of Rev. S. F. Strout and A. Hartt as evangelist, she felt the need of making an entire consecration of her life to God, and in this complete surrender to the will of the



EMMA E. OLIVER

Father she came into the experience and enjoyment of full salvation. This fitted her for greater usefulness. Removing to Old Orchard in 1889, she joined the Methodist Church there.

In 1890 she went to New York as matron in Mrs. Osborn's Missionary Training School, and here is where her best work for the Master was done. Connected with so many young men and women who were preparing for foreign fields, she was a source of inspiration and always a help. Naturally they looked to her large heart and cheerful face for counsel, and began to call her "mother;" and now, scattered in almost every foreign field, these missionaries, in writing home, have often said: "Your influence and prayers helped in so many hard places." Her name is a household word in many homes all over the world, her beautiful ministry will continue through the ages.

Her health failing, she returned to Old Orchard with her sister Clara about two years ago. Last November she grew worse, becoming unable to attend to any household duty, and, gradually failing, she finally gave up and realized that her days on earth were slowly drawing to a close. She readily accepted Heaven's will, and was ready for the Master's call. She had come to the valley, and had found it the way of life and light. One night, while suffering intensely, she said to her sister: "It would be so nice to drop to sleep and wake up in heaven." Her sufferings as she neared the end were quite severe, yet she never complained. She was conscious all the time and talked freely about going home, as if she were only going on a visit. At last she said: "I am nearing the shore," and passed over, peacefully and triumphantly.

The deceased will be greatly missed in the church and community at Old Orchard. Her life and example, her prayers and testimonies, her presence at the missionary meetings and in the Sunday-school, were a constant source

of help and a great inspiration to the work of God. Many loving friends mourn their great loss.

The funeral services were held in her home at Old Orchard, Jan. 10. Her pastor, Rev. F. A. Leitch, conducted the services, assisted by Rev. H. Chase, a former pastor and very close friend of the family. The burial took place at New Sharon. "Servant of God, well done!"

F. A. LEITCH.

**Pike.** — Marcia A. (Fuller) Pike was born in Jay, Me., Aug. 12, 1831, and died in Wayne, Me., July 21, 1904.

She was the daughter of Oliver and Lydia Boston Fuller. She was twice married — first to Dr. Elias H. Lake, of Jay, in 1850. They moved to Wilton, where the doctor successfully followed his profession until the time of his death, which occurred in 1884. Five years later she married Peleg F. Pike, of Wayne. One child was born to them, Mary Leona, a beautiful girl who died at fourteen years of age. This cast a deep shadow over the home, but the Christian faith of Mrs. Pike enabled her to rise above the shadows and say, "Thy will be done."

Mrs. Pike was converted in her youthful days, and in due time she united with the Methodist Episcopal Church; and ever after, till the day of her death, she was a most faithful and earnest worker in it, for no department of Christian work was overlooked by her. Before her death she gave to the home church in Wayne \$300 to be held in trust, the income of which should be paid toward the support of preaching in the place. She also gave \$100, the income of which should be paid toward the support of the superannuated preachers, their widows and orphans, in the Maine Conference; and a like sum was given to the Woman's Foreign Missionary Society.

She was beloved by all who knew her, for she was a loving, faithful wife, a tender and devoted mother, a true and constant friend. Her departure is not only a deep affliction to her husband and brother, who survive her, but a great loss to the little church in Wayne and the community in which she lived. Our loss is her gain; for she has gone to heaven before us. But she turns and waves her hand, pointing to the glories o'er us in that holy, happy land.

E. T. ADAMS.

**Martin.** — Mrs. Cynthia M. Martin was born in Rehoboth, Mass., Feb. 2, 1824, and died in Warren, R. I., Jan. 8, 1905.

Mrs. Martin came to Warren when a young girl, and lived here until she died. She was married to Ezra M. Martin by Rev. Isaac Bonney, Dec. 24, 1846. Mr. Martin passed on to the heavenly land, Dec. 23, 1900. Both of them united with the Warren Methodist Episcopal Church as young people, and they took a prominent place in all the interests of the church until their death. Mrs. Martin had been a member for sixty-four years, and was always a liberal contributor to the many and various objects of the church of her choice. She was a loyal, consistent Christian. She had been an invalid for a number of years, which deprived her of the privilege of attending the church services, but she always kept in touch with the work of the church, and will be greatly missed.

She leaves one son who is a trustee, and one daughter who is a steward and also the organist and has charge of the church music.

H. B. C.

### LIFE GUARDS

The Life Guards are two regiments of cavalry forming part of the British household troops. They are gallant soldiers, and every loyal British heart is proud of them. Not only the King's household, but yours, ours, everybody's, should have its life guards. The need of them is especially great, when the greatest foes of life, diseases, find allies in the very elements as colds, influenza, catarrh, the grip and pneumonia do in the stormy month of March. The best way that we know of to guard against these diseases is to strengthen the system with Hood's Sarsaparilla — the greatest of all life guards. It removes the conditions in which these diseases make their most successful attack, gives vigor and tone to all the vital organs and functions, and imparts a genial warmth to the blood. Remember, the weaker the system the greater the exposure to disease. Hood's Sarsaparilla makes the system strong.



## W. F. M. S. Notes



— Miss Josephine Paine has arrived from Korea and receives a doubly warm welcome since she has endured the strain of the work for these past thirteen years, and yet is well and strong.

— At a recent Sunday service the presiding elder of the Jabalpur District, India, received fifty of our orphanage girls into church membership. It was a blessed sight. One of the newly-arrived missionaries said it was worth coming all the way from America to see this.

— A missionary from Japan writes: "Prayer is offered in every meeting for the men at the front and in the hospitals, and it is gratifying to know that sympathy has not been expended in vain. Many a friend has been gained for Christianity, and hearts softened by suffering and sorrow have been brought to Christ, the source of true comfort and blessing."

— A photograph has been received from the Mary Ann Cox Memorial in Guanajuato, Mexico, showing the tablet on the outside of the fine new building which bears the name of the one for whom the building was given. This Memorial will greatly strengthen our work in that large centre.

— The school at Darjeeling was to open on the first day of March, and the prospects were for a very good attendance. Miss Knowles writes of her need of help and of the encouraging outlook. She states that she hopes that many will come to visit the mission at the time of the jubilee in 1906-7.

— The Baltimore Branch has issued a leaflet with a note from Miss Chisholm of some of the incidents of her work. In all her letters there is a strain of deep gladness, as when she says: "I am so sorry for the people at home who cannot come to China!" We are happy indeed that the way opened for her to have the desire of her heart—to preach Christ in that great and needy land.

— "Dux Christus" has given material for much hard study. The pastors have come to the help of the auxiliaries in many cases, and the result is shown by such words as these: "Isn't 'Dux Christus' a delightful study?" "Our pastor made a fine large map and we expect a most interesting meeting next time."

— Never have we had such excellent thank-offering leaflets. East Maine has a fascinating one, with a picture of the cart in which Miss Glover goes from village to village teaching and preaching. How our hearts respond to the joy she experienced when the poor Chinese woman looked up into her face and said: "Shall we sing in heaven?" Don't fail to read this touching leaflet, prepared by Mrs. Miranda Croucher Packard. And the rest of the Conferences have such good thank-offering leaflets, too!

— It is only twenty years since Protestant missions began in Korea, and now there are over 16,000 communicants. Miss Paine is enthusiastic about her Koreans, and is so thankful that she was sent to them rather than to any of the neighboring nations. She states that all the people are friendly, and is quite amusing when she relates the walling of the girls in the school over her departure for her furlough. They wailed as if for a funeral, so keenly did they feel even the temporary separation from their beloved teacher.

— During the Conference in Mexico, held last month, Bishop Wilson surprised the members of the body by reading the Scripture lesson in Spanish. He had been earnestly studying the language since his arrival on the field, and was able to pronounce very well, and so delighted the Mexican brethren. Our new school

building in Mexico City is attracting much attention.

— The *Children's Missionary Friend* is showing some of the most fascinating little pictures of Japanese children. You cannot afford to let your child miss this rich treat. Why not subscribe, as one of your Easter offerings, for enough to supply the Juniors in your church? Ten copies are given for \$1, and bring good news to the children of ten households for a whole year. If you know of any little one in some far-away hamlet who lives an isolated life, send such a one a subscription to this *Friend*. It will open a broad outlook into God's kingdom of peace.

— One of our doctors writes from China: "Hearing discordant sounds in one of the private rooms, I went in. Sitting by the bedside of a patient who had recently undergone an operation was a convalescent patient from another room, singing 'Jesus loves me.' Though there was not the least semblance of a tune, there was a happy expression on both faces. The woman who was singing had been with us three weeks, and knew nothing of the Gospel when she came, but is so happy now, and, as she is a wealthy woman and can read, she talks and reads constantly to the other patients of Jesus and His love. I helped them with their tune and talked about the hymn. I then went to the ward where I had given out some cards with Scripture verses written on them. Some were ready to recite; others had not been able to grasp the full meaning of the 'good news.' As I passed the children's ward a piping little voice called out: 'Won't you please come in? We've learned the verses you gave us and want some more.' We had a happy time together. I love the children's ward especially. The little ones, many of them, are so bright and winsome and love to hear the Gospel story."

— The Itinerary work of the Branch has been vigorously prosecuted during the last month. Miss Kneeland in East Maine, Miss Collier on Montpelier District, and Miss Dodge in New England and the New England Southern Conferences, have all aided. By the mistake of the one who prepares this column, last month's notes stated that Miss Hemingway was available in Maine. This was a slip of the pen, for Miss Kneeland is the one who is rounding the church in that Conference, while Miss Hemingway is working nearer Boston and winning much interest for Singapore. Miss Danforth hopes to resume her itinerary very soon. Don't let the opportunity escape of hearing one of these missionary speakers, for some of them return to their far-away fields by fall.

"Better out than in"—that humor that you notice. To be sure it's out, and all out, take Hood's Sarsaparilla.

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Winter term opens Dec. 27, 1904.

S. A. BENDER, President.

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## Union Evangelistic Services

Continued from page 290

man." "There are three sweet words — grace, patience, mercy; but the supreme word is love."

Then the Bishop pointed out how God revealed His love in Jesus Christ, by the lowly birth, in Jesus' touch on human suffering, and in all the agony from Gethsemane to Calvary. The sermon was direct, simple, unusually quiet, earnest, and effective.

Bishop Goodsell took charge of the altar service. The chancel was quickly filled with laymen at the Bishop's request, and many men and women knelt about the altar. Master Crane sang most beautifully, "In My Father's House are Many Mansions." Dr. Crane made the closing prayer.

### DR. KENDIG'S EPIGRAMS

On three afternoons, Tuesday to Thursday, Rev. A. B. Kendig, D. D., gave Bible readings and conducted services which were most helpful. A large number of persons were present at the first service, and the number increased each day, the chapel being well filled on Thursday. Dr. G. S. Chadbourne conducted the devotions on Tuesday, and Dr. C. A. Crane did the same service on Thursday. Dr. Kendig's subjects were: "Work and Workers for God;" "The Divine Helper in Our Work;" and "Spiritual, or Christian Joy." He is preacher, teacher, leader; and these services were profitable expositions of the Scripture — "for doctrine, for reproof, for correction, for instruction in righteousness." While all that the good Doctor says is well worth closely following, there often flashes forth a sentence, as by inspiration, which catches and holds the attention and interest. We quote some of these epigrams:

- "Your tomorrow and God's today will never meet."
- "This little three-lettered fragment of eternity — now — is all we have."
- "The good neglected is the bad done."
- "What God wants is a man big enough to be come little enough to serve Him — and that takes a very big man."
- "The man who would lead a soul to Christ must have the Holy Ghost in him."
- "One hour of fitting for the work will help you to do more than a year's work without the fitting."
- "Absolute assurance is necessary to our courage."
- "Obedience is love incarnate."
- "There will be found a way to do something for God if the Holy Ghost is in the soul."
- "God is too big to inhabit any human temple,

and His presence not be recognized by any who come in contact with that temple."

"I never knew a man to get thoroughly humble till he got full of the Holy Ghost."

"It is a great sin that we should live as dead branches on a living vine."

"There is still room in the diadem of Jesus Christ for other stars."

"Love knows no sacrifices."

"Everything is easy when the machinery is perfectly adjusted."

"It is impossible for you to know God without loving Him."

"A great many people are homesick because they are away from God."

"It is sad that so many of us carry so little joy that we have to tip the cup in order to get a little over the rim."

"We don't want to get 'nearer to God;' we want to open the heart and let Him come in."

REV. JAMES MUDGE, D. D.,

took the service Friday afternoon, and spoke interestingly and helpfully of "Two Substantial, Fundamental Facts or Necessities in Christian Life." These he named: 1. Absolutely unreserved consecration to the Divine will; 2. An absolutely unflinching trust in the Divine Word." Four things about consecration were named: It must be unreserved, irrevocable, intelligent, ecstatic. In answer to the question: "What are the best helps to consecration?" Dr. Mudge said: "There is nothing better than getting close up to Christ in His Word, and close up to other men in their words — good reading."

### Representative Opinions

In response to the request: "Will you give, in a sentence or two, your opinion of the value of these meetings?" the following statements were made for the HERALD:

**Bishop Goodsell.** — "All we have expected from these meetings God has given. We have had a vision of co-operation, a great quickening of the church in experience and expression, and the salvation of souls."

**Bishop Mallatieu.** — "We have great occasion to thank God and rejoice that this series was projected and has been carried out. The influence will spread abroad throughout our communion in this community."

**Dr. W. T. Perrin.** — "The meetings have been suggestive of what might be done by a united, systematic and aggressive effort by the New England Conference."

**Dr. J. H. Mansfield.** — "I feel that these union services have given us new inspiration and devotion for our work in Boston and vicinity."

**Dr. C. A. Crane.** — "Invaluable as an evidence of denominational unity, a fine exhibition of spiritual brotherhood among the preachers, a spiritual uplift among church members, and not a few conversions."

**Dr. John Galbraith.** — "They were great meetings. They have accomplished great things. They have inspired the churches, unified Methodism, and reached the unsaved. They have demonstrated that the people are interested in evangelistic efforts, that Gospel preaching has all of its old-time power, that the methods of our fathers are still effective, if used, and that the day of opportunity is high at hand."

**Dr. W. W. Foster.** — "The services have brought to the people of the Methodist Episcopal Church a consciousness of the power of action in Christian service. The whole result will be more earnest service."

**Dr. G. S. Butters.** — "A real union of our Methodist people, and an awakening among men who ought to lead."

**Dr. W. F. Warren.** — "The series of meetings has given to the participating churches a new sense of their unity; to their pastors a mighty accession of courage and mutual interest; to the city an impressive demonstration of spiritual forces too often overlooked and forgotten."

**Dr. C. W. Rishell.** — "Of several good results the most important, in my judgment, is the awakened determination and faith for revival effort in the future."

**Dr. J. D. Pickles.** — "The services have been of great interest and power to my own soul and to my people, many of whom attended. I hereby second Dr. Crane's thought to have them every year."

**Dr. A. P. Sharp.** — "The most marked feeling that I have at this moment is that it is a glorious Gospel our preachers preach. It has done my soul good."

**Dr. G. S. Chadbourne.** — "No one could attend them without receiving higher ideas of Christian privilege and duty and being stimulated to increased devotion and zeal for God and for the salvation of souls."

**Dr. C. W. Blackett.** — "A good series of meetings. If we wish we may spread the fire. We need more."

**Dr. James Mudge.** — "They have been helpful, strengthening, uplifting, untiring, blessed and blessing to many."

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